

*Developing*  
**MORAL-SPIRITUAL VALUES**  
*In The SCHOOLS*

**A Teacher's Guide**



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**DEVELOPING  
MORAL-SPIRITUAL VALUES  
IN THE SCHOOLS**

**A Teacher's Guide**

*Sponsored by*

by  
CALIFORNIA COMMITTEE FOR THE STUDY OF EDUCATION  
Prepared by  
Berkeley, California

*Prepared by*

SUBCOMMITTEE ON THE DEVELOPMENT OF MORAL AND  
SPIRITUAL VALUES IN THE SCHOOLS  
February, 1955



*Developing*  
**MORAL-SPIRITUAL VALUES**  
*In The* **SCHOOLS**

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FEARON PUBLISHERS  
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## PREFACE

It is the belief of this Committee that religious education and training are the exclusive responsibility of home, church and synagogue. At the same time it should be clear that an aid to the teaching of moral and spiritual values would be inadequate and incomplete unless it gave due emphasis to the role of religious ideals in influencing moral concepts and behavior. The major emphasis of this Guide is upon *methods* by which moral and spiritual ideals may be inculcated through various subjects in the curriculum. It should be emphasized that these are just some of the means and resources available to the teacher. It is the hope of the Committee that these means will become fruitful and effective.

The California Committee for the Study of Education gratefully acknowledges the contribution of talent and time which was so generously made by all who served as members of the Subcommittee on Moral and Spiritual Values. This publication of the Guide produced by the Subcommittee was preceded by a limited distribution of duplicated copies. Encouraged by the critical comments accorded it after the initial limited distribution the committee directed that the Guide be published and a copy placed in each public school in California.

Funds to defray the cost of distributing complimentary copies were made available by the trustees of the Deutsch-McWilliams Educational Fund of the San Francisco National Conference of Christians and Jews. The Committee extends its sincere thanks.

LLOYD D. LUCKMANN

*Chairman*

California Committee for the  
Study of Education

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## FOREWORD

In 1949, the California Committee for the Study of Education, recognizing the importance of the development of moral and spiritual values, appointed a Subcommittee to study the role of the schools in this significant area of education.

In 1950, a Survey was sent out by the Subcommittee on the Development of Moral and Spiritual Values in the schools to find out from educators what was being done in the schools of California relative to the development of values. The summary of findings at the secondary level was the basis for a State Department bulletin entitled: *Development of Moral and Spiritual Values Through the Curriculum of California High Schools*. This bulletin was prepared by Committee on Moral and Spiritual Values of the California Association of Secondary School Administrators.

The need for a more comprehensive guide for the development of moral and spiritual values at all levels seemed called for, and the California Committee for the Study of Education authorized the Subcommittee to proceed in the working out of further material. The results of their efforts are presented in this Teacher's Guide.

As of February, 1955, when the manuscript was completed, the Subcommittee consisted of the following people:

Mr. Ralph Burnight, District Superintendent, Excelsior Union High School District.

Mr. Everett B. Chaffee, Principal, University High School, Los Angeles.

Mrs. Ruth Edmands, formerly Consultant, Elementary Education, State Department of Education.

Mr. Leonard Hummel, Curriculum Assistant, Los Angeles County Schools.

Mr. Ray Imbler, Principal, North Brae Elementary School, San Bruno.

Dr. Frank W. Parr, Assistant State Executive Secretary, California Teachers Association.

Mr. John Wilson, Principal, Jordan High School, Long Beach.

Mr. William Woolworth, Director of Instruction, Albany Unified School District.

Mrs. Erma Pixley, Supervisor, Moral and Spiritual Education, Los Angeles, Chairman.

Previous members of the Subcommittee included Dr. A. John Bartky, Stanford University; Dr. Rex H. Turner, Oakland Public Schools; Dr. Hubert H. Semans, California State Polytechnic College.

During the course of the work of the Subcommittee, the following people were invited to serve in an advisory capacity:

Mrs. P. D. Bevil, President, California Congress of Parents and Teachers.

Dr. Jesse Bond, Director, Teacher Training, Secondary Education, University of California at Los Angeles.

Dr. Wendell Cannon, Professor of Education and Director of Teacher Education, University of Southern California.

Dr. Earl Cranston, Dean, Graduate School of Religion, University of Southern California.

Very Reverend Monsignor Patrick Dignan, Los Angeles Archdiocese.

Dr. Sam Dinin, Jewish Bureau of Education, Los Angeles.

Dr. Charles J. Falk, Associate Professor of Education, Occidental College, Los Angeles.

Dr. J. A. Hockett, Professor of Education, University of California at Los Angeles.

Mrs. Carol Smallenburg, Assistant Professor, Secondary Teacher Training, Los Angeles State College.

Dr. Faith Smitter, Director of Guidance, Office of the Santa Barbara County Superintendent of Schools.

Dr. Vernon Tolle, University of Redlands.

Sincere appreciation is due members of the advisory committee for helpful suggestions. At the same time the Subcommittee accepts full responsibility for the content of the publication.

The California Committee for the Study of Education recognizes the fine work now being done in the schools, but believes that the development of values is so important that further emphasis should be given in this direction.

It is the hope of the Committee that this Teachers' Guide may serve as an impetus for increased interest in and clarification of, the broad subject of moral and spiritual values in education. It is the further hope of the Committee that this Guide will contribute not only to the deepening and enriching of the lives of the young people of our State but also to the preservation of fundamental values and attitudes inherent in the structure of American life—values and attitudes such as faith, loyalty, integrity, courage, cooperation, good will, reverence.





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# INTRODUCTION

Events of the last twenty years have called for a statement from the public schools that will reveal to the American people the position, attitude, accomplishment, and goal of public education in the area of moral-spiritual values. The schools of California are deeply concerned with these values. Accordingly, this booklet, prepared by the Subcommittee on the Development of Moral and Spiritual Values appointed by the California Committee for the Study of Education, will contain a brief statement of (a) the philosophy revealed in basic assumptions, definitions and objectives; (b) the results of current research; (c) the procedures followed in guiding children and youth to develop moral-spiritual values; (d) the principles followed in organizing and administering such a program; and finally, (e) suggestions for its evaluation.

The phrase "moral and spiritual" caused the committee much thought and study, as it has other committees. The phrase permits two interpretations: one, it divides all positive experiences into two discrete kinds or categories. One kind is grouped under the heading, "moral," the other kind under "spiritual."

The second interpretation is that all positive experiences are potentially spiritual. Whether an experience at a given moment and for a given person is moral or spiritual depends on the quality, *i.e.*, the richness, depth, and intensity, of the experiencing that is taking place. But at what moment its quality carries it beyond the moral into the spiritual is difficult to determine. One thing seems to be clear: it is not the kind or category of experience that makes the differences, but the quality of the experience. It is what is going on inside the experiencer that counts.

It seems to the committee that the weight of opinion and of its own thinking indicates that positive values cannot be divided into two separate and distinct categories, one of which is always moral and the other always spiritual. Nor can one say of a value,

“up to this precise degree of intensity the experience is moral but beyond this point it is spiritual.” At sea level, water will not boil below 212° on the Fahrenheit scale. Above sea level it will. We have no such precise scale on moral-spiritual levels. The point where the one value merges into the other will vary between persons and it will vary for the same individual according to the occasion.

The committee, therefore, accepted the second interpretation of the phrase and decided that the hyphenated word “moral-spiritual” more nearly expresses the intended meaning than the phrase “moral and spiritual.” Hence, throughout this work the compound word “moral-spiritual” will be used. The only exception will be when reference is made to a committee whose actual name carries the phrase.

No work in a field as important and extensive as that of moral-spiritual values in education can ever be called final. So it is with this publication. Many thoughtful people will carry on from this point, exploring new approaches and fresh procedures for the discovery, development, and emphasis of values. If this publication helps to stimulate the thinking of thousands of teachers toward added creative effort in the area of moral-spiritual values, it will have served a good purpose.

It is hoped, however, that this work will serve other purposes as well: that it will give to school people a feeling of security and a sense of direction; provide them and the public with evidence of the excellent work being done now; reveal to everyone concerned that public education is moving forward to even greater achievements; secure the utmost in cooperation among home, community, church, and school; and finally, assure the whole public that those great values upon which this nation was founded and by which alone it can be preserved are and must be the immediate and continuing concern of the public schools.

*“God, give us Men! A time like this demands  
Strong minds, great hearts, true faith and ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries without winking!  
Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking; . . .”*

—From: *God, Give Us Men!*  
by Josiah Gilbert Holland

*Bring me men to match my mountains,  
Bring me men to match my plains,  
Men with empires in their purpose,  
And new eras in their brains.*

—From: *The Coming American*  
by Sam Walter Foss



## CHAPTER I

# THE AIMS OF PUBLIC SCHOOLS RECOGNIZE THE NEEDS FOR DEVELOPING MORAL-SPIRITUAL VALUES

### A. INTRODUCTORY STATEMENT

Chapter One seeks to express the philosophy of public education with respect to moral-spiritual values,<sup>1</sup> through a statement of basic assumptions, definitions, and objectives. It is hoped that this statement of what seem to be the most widely accepted denominators of thought in this field will be of assistance to the profession and to the public in arriving at clarity and common acceptance of meanings and purposes. The chapters that follow present the content and procedures by which the philosophy and objectives set up in the first chapter become a reality in the lives of boys and girls, of young men and young women.

### B. BASIC ASSUMPTIONS UNDERLYING THE DEVELOPMENT OF MORAL-SPIRITUAL VALUES

#### 1. General Assumptions

- a. A core of accepted moral-spiritual values is essential to any social order. These values should be as inclusive as possible, acceptable to the social order as a whole and to each of its parts. In our American democracy they should be in accord with our democratic principles.
- b. The social order undergirding our democracy is based upon a body of moral-spiritual values which are indispensable to the existence and growth of a democratic culture at all levels—local, national, world.
- c. Because inspiration for the good life is derived from many sources, these values are drawn from the whole culture fabric: art, history, literature, music, religion, science, and day to day living. Their evolution results from a

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<sup>1</sup> See the discussion of the phrase "moral-spiritual" in Introduction.

cooperative effort on the part of the home, community, church, and school, and within these institutions, from the cooperative efforts of their members. These values must be as broad as the whole culture and organized so as to suggest desirable directions of conduct. They must form a cohesive force in the social order.

- d. "Moral-spiritual values are potentially present in every personal experience, and are not effectively presented as abstract generalizations about virtues."<sup>2</sup>
  - e. Maturation is the goal of the individual life. Each one should strive, and be urged to strive, to achieve the fullness of his potentialities.
  - f. The organism learns as a whole. This means mind, body, and soul have to be considered in the learning process. Means and ends, method and content, are inseparable and must be in harmony with democratic philosophy.
- The organism learns to do by doing. It learns best when pursuing purposes that have acceptance, meaning, and significance for the learner. This rules out authoritarian philosophy.
- g. The school's program for the development of these values should be worked out democratically by the school personnel in cooperation with the students, parents, and the community.
  - h. The home is the fundamental social institution. Its basic responsibility for developing moral-spiritual values is recognized. The school gives its enduring support to the home.
  - i. Children and young people are educated by their whole environment. Home, church, and school in times past have been regarded as the chief educational influence. In recent years the influence of other agencies in the community has become increasingly potent. Consequently,

<sup>2</sup> *Moral and Spiritual Values in Education*, Kentucky Educational Bulletin, Vol. XXI, No. 8, October, 1953, p. 684. Frankfort, Kentucky: Department of Education. Commonwealth of Kentucky, 1953.



the total community should be concerned with, and held responsible for, its effect upon youth.

## 2. Specific Assumptions

a. The school has a shared responsibility in developing moral-spiritual values.

\ 1) The American public schools believe in, accept, and support religion and religious institutions. They respect all religious beliefs.

2) The public schools recognize religion as one of the great forces of civilization.

3) The public schools recognize that faith in and reverence for God, and a belief that there is a guiding, directing force in the universe are a basic part of the American heritage.

4) The churches and the public schools are coordinate institutions; each has its separate responsibility for the education of our youth. Since they share many objectives, however, they should be cooperating and complementary.

5) The American, free, public, nonsectarian school is the single, unique educational instrument set up by our social order as a whole for teaching moral-spiritual values. A major objective is that these values become a core of loyalties whose formative and cohesive power reaches to the heart, mind, and soul of every American. The public school should do this so effectively that the members of the culture of which it is a part, both as individuals and as groups, are adequate for membership in the national culture and in the world culture now developing.

b. Separation of church and state is a basic American principle.\*

1) "The (school) program should be based upon the

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\* The expression "Separation of church and state" does not mean opposition between church and state; rather it means distinction and cooperation between church and state.

strict separation of church and state.”<sup>3</sup> “One should never be used as an engine for any purpose of the other.”<sup>1</sup> This philosophy has a two-edged blade. On the one edge is written a prohibition of the school’s teaching or advocating any sectarian position; on the other, all sects or groups are prevented from interfering with the program of the school. Says Justice Jackson, “ \* \* \* We should place some bounds on the demands for interference with local schools that we are empowered or willing to entertain. A Federal Court may interfere with local school authorities only when they invade either a personal liberty or a property right protected by the Federal Constitution. If we are to eliminate everything (from the public school curriculum) that is objectionable to any of these warring sects or inconsistent with any of their doctrines, we will leave public education in shreds. We must leave some flexibility to meet local conditions, some chance to progress by trial and error.”<sup>5</sup>

Recent history has reaffirmed the wisdom of our forefathers in this matter.

- 2) The nonsectarian (secular) public school, the same as the secular state or secular court, does not and must not express hostility toward any religious faith or belief. It must be a friendly zone where any religious creed may exist in peace, comfort, and security.
- 3) The public school is nonsectarian. The churches are sectarian. This does not imply animosity or opposition. It does imply different approaches to, and necessitates some delimitation of, their respective responsibilities. The public schools teach all those

<sup>3</sup> *Ibid*, p. 684.

<sup>4</sup> Concurring opinion of Justice Felix Frankfurter in *McCullom v. Board of Education*, 333 U.S. 206, 216, quoting Jeremiah S. Black. U. S. Grant, James A. Garfield, James G. Blaine, and Elihu Root are quoted to the same end.

<sup>5</sup> From concurring opinion of Justice Robert W. Jackson in *McCullom v. Board of Education*, 333 U. S. 206, 236.

values accepted by their culture as a whole. They are concerned that, through this teaching, men shall be able to live and work together more effectively in achieving the ends of a united nation, of a united humanity.

c. Democracy is a moral-spiritual concept.

It carries its own cluster of related values:

- 1) Each individual, each group, everywhere, has certain inalienable rights: *e.g.*, life, liberty, happiness, government by the consent of the governed.
- 2) The individual and the group has each to learn its rights, privileges, and responsibilities. They have to learn, singly and collectively, to practice their proper relationship within the democratic orbit.
- 3) Each individual has worth and dignity. He has the responsibility of making the most of himself as an individual and of making his optimum contribution to society. Society is responsible for seeing to it that his failure will be caused only by its insuperable and his superable derelictions.
- 4) Every individual should respect the rights of others and the laws of the land. This applies with equal force to majorities and to minorities.
- 5) Freedom from fear and want, freedom of worship, of expression, and of conscience are basic values.
- 6) The supreme law is stated in a Constitution established by the people and changeable only by the people.
- 7) The supreme power is vested in the people.
- 8) Each individual is a unit of unique and supreme value held inviolate, subject only to such provisions as the people themselves shall make through democratic procedures.
- 9) Moral-spiritual concepts in our American democracy are expressed in our Pledge of Allegiance to the Flag:

*"I pledge allegiance to the flag of the United States of America and to the Republic for which it stands; one nation under God, indivisible, with liberty and justice for all."*

### C. DEFINITION OF TERMS

1. "Value" is that quality in anything which, if recognized and understood, causes one to choose it for his purpose. "Values are wants which have been critically analyzed and found worthy of choice."<sup>6</sup>
2. A moral-spiritual value is always positive and is one that, among other things, adds to the dignity, beauty, growth, happiness, and security of men. Whether a value at a given moment is moral or spiritual depends upon the quality—*i.e.*, the richness, depth, and intensity—of the experiences that are producing it or being received from it. The acceptance or rejection of these values provides a basis for determining right thought and action. These values are the substance of the "good" life.
3. "Moral-spiritual values" is a comprehensive term. The following statements help to define it:
  - a. Every attribute of God—truth, life, knowledge, light, beauty, strength, courage, dignity, love, principle—is such a value.
  - b. One might achieve these values by striving for "the true, the beautiful, the good."<sup>7</sup>
  - c. Another approach to understanding the term is to note the core of values at the center of each great zone of thought, such as:
    - 1) Religion—perfect love, perfect understanding, perfect reality.

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<sup>6</sup> Kentucky Educational Bulletin, Vol. XXI, No. 8, October, 1953, p. 682.

<sup>7</sup> John S. Brubacher, editor, *The Public Schools and Spiritual Values*, p. 7. Seventh Yearbook of the John Dewey Society. New York: Harper & Bros., 1944.

- 2) Science—perfect law and order, perfect knowledge.
  - 3) Music—perfect harmony.
  - 4) Art—perfect design, perfect beauty.
  - 5) Social Science—perfect relationships among and between men.
  - 6) Philosophy—perfect unity, perfect oneness.
4. “Democracy”—Our American concept of democracy is, in the words of Abraham Lincoln, “government of the people, by the people, for the people.” It is a form of government in which the supreme power is retained by the people and exercised, either directly or indirectly, through a system of representation and delegated authority, periodically renewed, as in a constitutional representative government or republic.
  5. “Religion”—Religion is a concept embracing all the efforts of men to understand the eternal verity. It is the universal urge that men have toward determining their proper relation to God and to each other.
  6. “Church”—A church is any organized body or group professing the same creed and acknowledging the same ecclesiastical authority.
  7. “Sects”—Groups which have arisen within the various religions, each believing it gives a more exact interpretation of or conformity to the teachings or requirements of the original teacher, are called sects.
  8. “Secular”—Secular as applied to the public schools is not a negative term. It does not mean “Godless” or “antireligious.” It does not mean antisectarian. It is a positive term carrying two major meanings:
    - a. It means that the people support and control their schools through the state, not through the church.
    - b. It means the public schools teach moral-spiritual values in a nonsectarian manner.

Justice Frankfurter, in a recent United States Supreme Court decision, expressed the matter very nicely,

thus: "The secular public school did not imply indifference to the basic role of religion in the life of the people nor rejection of religious education as a means of fostering it. The claims of religion were not minimized by refusing to make the public schools agencies for their assertion. The *nonsectarian* or *secular public school* was the means of reconciling freedom in general with religious freedom."<sup>8</sup>

#### D. BROAD AIMS OF EDUCATION

While the moral-spiritual phase of education has certain specific aims of its own, the general concept of moral-spiritual values is inherent in every thoughtful and widely accepted statement of educational objectives. The broad aims of education are to enable an individual to profit from the entire range of his culture to the extent possible for him; to achieve, as an individual and as a social being, a competency and well-being that will bring a feeling of harmony with his universe, oneness with his world, and an understanding of and loyalty to the democratic social order of which he is a part.

These aims have been expressed by various education groups and leaders. A few typical examples follow:

1. The ten imperative needs of youth are an expression of the aims of education as developed by a group of distinguished educators:<sup>9</sup>
  - a. All youth need to develop salable skills and those understandings and attitudes that make the worker an intelligent and productive participant in economic life.
  - b. All youth need to develop and maintain good health and physical fitness.
  - c. All youth need to understand the rights and duties of

<sup>8</sup> From the concurring opinion by Justice Felix Frankfurter in *McCullom v. Board of Education*, 333 U. S. 203, 216. Italics not in original.

<sup>9</sup> The Educational Policies Commission, the National Education Association, and the American Association of School Administrators joined in the publication of *Education for All American Youth*, 1944.

the citizen of a democratic society.

- d. All youth need to understand the significance of the family for the individual and for society and the conditions conducive to successful family life.
  - e. All youth need to know how to purchase and use goods and services intelligently, understanding both the values received by the consumer and the economic consequences of their acts.
  - f. All youth need to understand the methods of science, the influence of science on human life, and the main scientific facts concerning the nature of the world and of men.
  - g. All youth need opportunities to develop their capacities to appreciate beauty in literature, art, music, and nature.
  - h. All youth need to be able to use their leisure time well and to budget it wisely, balancing activities that yield satisfactions to the individual with those that are socially useful.
  - i. All youth need to develop respect for other persons, to grow in their insight into ethical values and principles, and to be able to live and work cooperatively with others.
  - j. All youth need to grow in their ability to think rationally, to express their thoughts clearly, and to read and listen with understanding.
2. The values and attitudes stressed in *A Framework for Public Education in California: Statement of Purposes in Education*,<sup>10</sup> can be readily seen. This publication contains a rich, detailed list of fifty-four objectives, subsumed under the following headings:
    - a. Civic responsibility.
    - b. Full realization of individual responsibilities.
    - c. Human relationships.
    - d. Economic efficiency.

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<sup>10</sup> *A Framework for Public Education in California*, Bulletin of the California State Department of Education, Vol. XIX, No. 6, November, 1950.

3. The Seven Cardinal Objectives of Education,<sup>11</sup> formulated by a committee of the National Education Association, have had a steadily growing influence on the aims of education since their publication in 1918. These objectives, related to the categories listed below, indicate concern for the general concept of moral-spiritual values.
  - a. Health.
  - b. Citizenship.
  - c. Command of the fundamental processes.
  - d. Vocational efficiency.
  - e. Worthy home membership.
  - f. Worthy use of leisure.
  - g. Ethical character (moral-spiritual values)

#### E. SPECIAL AIMS OF EDUCATION IN TEACHING MORAL-SPIRITUAL VALUES

Moral-spiritual values are not something to be taken out of the educational program and taught in isolation; rather they should be a matter of emphasis throughout the whole program.<sup>12</sup> There are, however, certain specific aims which need to be recognized, such as the following:

1. To identify the core of moral-spiritual values essential to our democratic social order with its background of religious faith.
2. To secure recognition and acceptance of a core of this kind of values by all the people of our country.
3. To make clear the responsibility of the public schools in teaching these values.
4. To show that the whole culture makes its contribution to these values.
5. To show that the concept of separation of church and state

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<sup>11</sup> Formulated by a committee of the National Education Association and published by U. S. Office of Education in *Bulletin* 35, 1918.

<sup>12</sup> Kentucky Educational Bulletin, Vol. XXI, No. 8, October, 1953, pp. 681-682.



is itself a spiritual value and supports rather than impedes the church and school in doing their respective tasks.

6. To show the place and the contribution of religion in the history of men and of nations. To show that faith in and reverence for God are a basic part of our American heritage.
7. To try to provide the kinds of experiences that will help each individual to become the finest person possible for him to become; to make his optimum contribution to society; and to learn to live and work cooperatively with others.

#### F. A SUGGESTED CORE OF MORAL-SPIRITUAL VALUES

There is probably no one best list of these values which could be set up as *the* core for universal use, although there is agreement on the general nature of the values inherent in our American democracy with its religious background. Within this framework many school districts work out their own thoughtful objectives.<sup>13</sup> This process is valuable in itself.

The Education Policies Commission has made its contribution in the statement of a core of values.<sup>14</sup> There was general acceptance on the part of California public school administrators of the list of twenty suggested objectives for moral-spiritual education included in the survey<sup>15</sup> initiated by the Subcommittee on Moral and Spiritual Values appointed by the California Committee for the Study of Education in 1949. A careful study of different statements of objectives, together with an analysis of actual classroom procedures and the study of research, has led the current committee to accept the following general areas as

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<sup>13</sup> Examples of such statements of objectives may be found in the following publications: Los Angeles City Schools, *Moral and Spiritual Values in Education*, pp. 9-22. Tentative Edition, 1954; San Diego City Schools, *Spiritual Values*, pp. 1-67, 1948.

<sup>14</sup> Education Policies Commission, *Moral and Spiritual Values in the Public Schools*, pp. 18-34. Washington, D. C.: Educational Policies Commission of the National Education Association of the United States and the American Association of School Administrators, 1951.

<sup>15</sup> *Development of Moral and Spiritual Values Through the Curriculum of California Schools*, pp. 9-10. Bulletin of the California State Department of Education, Vol. XXI, No. 13, September, 1952.

valuable guideposts in the development of a core of moral-spiritual values:

- I. Developing one's best self.
- II. Developing a positive relationship toward others.
- III. Appreciating our American heritage.
- IV. Recognizing many sources of inspiration.

#### G. BRIEF OVERVIEW OF PUBLICATION

It will be noted that the first paragraph of this chapter states the over-all purposes of the whole publication. The remainder of the chapter attempts to clarify the meaning and the aims of moral-spiritual values in American public schools. In Chapter II some of the research which has implications for the development of moral-spiritual values has been summarized briefly. Chapter III presents actual classroom experiences related to the four areas listed above. Chapter IV reveals a desirable administrative program for bringing all the elements of the school and its supporting community into an harmonious effort to achieve the ends sought. Chapter V suggests an evaluation plan that will enable school and community to determine what success is being achieved and what adjustments may be desirable.

## CHAPTER II

### RESEARCH HAS IMPLICATIONS RELATED TO THE DEVELOPMENT OF MORAL-SPIRITUAL VALUES

#### A. INTRODUCTORY STATEMENT

The purpose of this chapter is to explore some of the findings of current research on the development of attitudes and behavior related to moral-spiritual values.

As indicated in Chapter I, *Moral-Spiritual Values in Education* is concerned with the following points:

Developing One's Best Self.

Developing a Positive Relationship Toward Others.

Appreciating Our American Heritage.

Recognizing Many Sources of Inspiration.

It is to be noted that the available research data apply particularly to the first two points. Before proceeding further, the reader should note also that certain aspects of moral-spiritual values cannot be circumscribed by research. In other words, the development of character is not mechanistic. The creative element needs to be considered also.<sup>1</sup> In this connection these lines from Whitman are significant:

*"When I heard the learn'd astronomer,  
When the proof, the figures were ranged  
in columns before me,  
When I was shown the charts and diagrams,  
to add, divide, and measure them,  
I wander'd off by myself  
and from time to time  
Look'd up in perfect silence at the stars."*<sup>2</sup>

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<sup>1</sup> Leonard Carmichael, editor, *Manual of Child Psychology*, p. 827. New York: John Wiley and Sons, Inc., 1954 (second edition).

<sup>2</sup> Walt Whitman, "When I Heard the Learn'd Astronomer," in *Leaves of Grass*.

In spite of limitations, however, a growing body of research is available to give direction to the development of moral-spiritual values.

The school does not work alone in the development of values. Some of the research reported will indicate the importance of the role of home, church, and other community agencies in helping young people to develop moral-spiritual values. The home lays the first foundations. The words of Arnold Gesell might well be quoted here:

“The family remains the most fundamental unit of modern culture. It has been basic throughout the long history of man. \* \* \* The household serves as a ‘cultural workshop’ for the transmission of old traditions and for the creation of new social values.”<sup>3</sup>

The church, the school, and other community agencies, including the law enforcement agencies, work shoulder to shoulder with the home to develop a high sense of values.

#### B. CERTAIN IMPLICATIONS OF RESEARCH RELATIVE TO MODIFICATION OF ATTITUDES AND BEHAVIOR

Much research is being carried on concerning ways of modifying attitudes and behavior. Such research is usually indexed under various related headings, *e.g.*, character education, child development, mental hygiene, personal-adjustment counseling, personality.

Research in these fields is not yet definitive, but enough has been done to point certain directions that will be helpful in developing values. As stated earlier, most of the research deals with topics related to “Developing One’s Best Self” and “Developing a Positive Relationship Toward Others.”

Some pertinent research data are presented herein under the following headings:

GENERAL DATA

GENERAL SCHOOL PROGRAM

CLASSROOM ACTIVITIES

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<sup>3</sup> Arnold Gesell, *Child Development*, p. 9. New York: Harper and Bros., 1949.

TEACHER OR ADULT LEADER  
COMPANIONS  
SPECIFIC QUALITIES

The attempt has been made to select some of the items which should prove most helpful to our work. Readers who recognize the value of research may wish to undertake further and more detailed study related to the modification of attitudes and behavior. A comprehensive survey of research in this field will be found in the *Manual of Child Psychology* edited by Leonard Carmichael and published by John Wiley and Sons, Inc., New York, 1954.

It will be noted that there is little indication, in the research reported, of the possible conflicts in values with which one is sometimes confronted. For example, there may be conflicts between complete honesty and kindness, between whole-hearted cooperation and individual moral courage, and between patience and escape. Sometimes the motive in behavior as well as the act itself needs to be considered in determining values.

In spite of these complexities, however, research is moving forward in the attempt to find ways of helping people to achieve a high degree of personal development; to make their optimum contribution to society; and to work cooperatively with others.

Monroe's *Encyclopedia of Educational Research* provides excellent summaries and critical reviews of research in this field.<sup>4</sup> Unless otherwise indicated, material in the following pages of Chapter II is adapted from reports contained in the above-mentioned volume. References from other sources will be indicated.

### General Data.

1. The attitudes and behavior of any individual are the result of both heredity and environment. Behavior as such is not inherited directly,

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<sup>4</sup> Walter S. Monroe, editor, *Encyclopedia of Educational Research*. New York: The Macmillan Company, 1950 (revised edition). Data referred to in this chapter are included in the following sections of this work: "Child Development," "Child Socialization," "Adolescence," "Character Education," "Mental Hygiene," "Juvenile Delinquency," "The Family and Education," and "Motivation."

but only through a predisposition resulting from the structural equipment of the individual.<sup>5</sup>

2. There seems to be some slight positive correlation between intelligence and behavior. It is low enough, however, to permit of many exceptions. One theory regarding this correlation is that people of lesser endowment are likely to encounter more frustrations in their environment that lead to aggressive, rebellious behavior. According to Vernon Jones “\* \* \* there are some definite signs that many gifted children in our present culture are developing their superiority in those character traits making for individual success rather than in those making for social responsibility and progressive social change.”<sup>6</sup>
3. Almost all people show varying amounts of character qualities, which cannot be categorized as an all-or-none variety. Individual differences may be described as quantitative rather than qualitative. In other words, most people cannot accept *entire* responsibility in *every* situation with which they are associated; few people show complete *irresponsibility* in *every* situation.
4. Mental ill health and or behavior problems arise from complex causes. A single symptom may have a number of different causes; maladjustments that are alike may have a variety of symptoms.

### *General School Program*

Research indicates that the schools most successful in developing moral concepts and conduct have these characteristics:

They consider the individual needs of children.

They provide a good guidance program.

They encourage experiences that provide for the development of social skills and attitudes.

They work closely with the home.

They place special emphasis on character and citizenship training.

### *Classroom Activities*

There is sometimes controversy as to whether character edu-

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<sup>5</sup> This point is developed in detail by Anne Anastasi and John P. Foley, Jr., in their *Differential Psychology: Individual and Group Differences in Behavior*. New York: The Macmillan Company, 1949 (revised edition).

<sup>6</sup> Vernon Jones, “Character Development in Children—An Objective Approach,” Ch. XIV in Leonard Carmichael, ed., *Manual of Child Psychology*, p. 792.

cation shall be direct or indirect. Research throws some light on the subject:

While the knowledge of moral conduct does not assure moral behavior, the knowledge cannot be omitted. Moral concepts and moral behavior should be developed together. In other words, research indicates that it is not enough to have experience in concrete situations that call for cooperation, respect for law, responsibility, etc., but that discussion of the meaning and significance of the activities is also needed if there is to be measurable improvement in conduct. Experience, plus discussion, shows slightly better gains in conduct than experience alone or discussion alone. It is important that "generalized principles and ideals be gradually built up in accordance with the laws of learning out of experiences which are verbalized."<sup>7</sup> Different classroom approaches are suggested by the following:

Use of reading materials, such as stories, biographies, plays that emphasize character values.

Use of problems and/or conflict situations in everyday life as springboard for discussion of character values.

Use of dramatization for insight into problems.

Research by children on problems of immediate concern to them. The importance of participating in research (action-research) as an effective way of modifying attitudes and behavior is pointed up in Morrow, *Living Without Hate*.<sup>8</sup>

Group discussion and group decision produced a more significant difference in behavior than the use of the lecture method of presenting facts and asking for action.<sup>9</sup>

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<sup>7</sup> Carmichael, *op. cit.*, p. 813.

<sup>8</sup> Alfred J. Marrow, *Living Without Hate: Scientific Approaches to Human Relations*, pp. 53-88 and 249-260. New York: Harper and Bros., 1951.

<sup>9</sup> T. M. Newcomb and E. L. Hartley, *Readings in Social Psychology*, p. 330. New York: Henry Holt and Company, 1947.

*Teacher or Adult Leader*

The child-teacher relationship is an important factor in the development of behavior patterns among children. Frustration in an autocratic classroom may cause aggressive behavior. (On the other hand, in some children, it may cause apathy and spiritlessness.)

More hostility was shown among older children in a club when the adult leader was "autocratic" rather than "democratic."

It is difficult for a teacher to work individually with members of a large class. Research indicates, however, that careful attention to the study and treatment of as few as five children will produce gains in the whole class. The tests used in the experiment included social acceptance, reading, arithmetic, and mental maturity.

Better results in conduct are obtained from the teacher's use of language that is simple, positive, directive, and approving rather than that which is negative, disapproving, and general. In other words, a teacher usually does not get a good response from negative directions, such as: "Don't be so noisy. You ought to know what you are supposed to do today. Now let's get to work." Better results are obtained when the teacher is calm and says cooperatively: "Take your seats quietly. Look in your notebook for our plans for the day."

*Companions*

The influence of companions is strong in determination of behavior patterns. Group standards, particularly in adolescence, are powerful determinants of behavior. These standards, however, quickly fade away, once the group is broken up, unless the group has remained together over a long period of time. In other words, it usually takes a long time for standards of behavior to become an integrated part of one's personality. While the influence of companions may be strong for a while, if companions change after a brief period, behavior patterns are likely to change also.



### *Development of Specific Qualities*

In considering the development of one's best self, the following significant trends are indicated in regard to the specific qualities listed below:

*Cooperation:* A group which had instruction and practice in cooperation showed measurable differences in group conduct as compared with a control group. To illustrate, a group that had discussed the meaning of cooperation in terms of behavior and then had had opportunities to practice it in classroom work showed measurable differences in cooperation in contrast with the control group which had not had such experiences. The control group rated just as high in efficiency, that is, in getting things done; but efficient production and growth in cooperation are two different values.

Reading and discussing with children a story concerned with developing cooperation increased scores on tests designed to measure cooperation.

*Self-confidence:* Preschool children were helped through a direct training program to build self-confidence; to develop better attitudes toward failure; to reduce assertive behavior.

*Reduction of fear:* These methods have been found effective in reducing fear: (1) associating children with other children who were not afraid; (2) reconditioning through associating feared object with liked food; (3) learning skills to meet situations.

*Temper tantrums:* Temper tantrums seem to be handled most effectively through steady, constructive discipline, freedom from tension in so far as possible, and a sense of humor.

*Honesty:* Children cheat less when emphasis is placed on the satisfactions of learning rather than on marks.

If children are under pressure to achieve certain awards which they find they cannot achieve by direct means, they sometimes resort to deceptive practices.

Honesty in school work can be developed by group morale, but it does not seem to carry over when the group is later broken up or sent to different classrooms.

*General considerations:* In any consideration of research in modifying attitudes and behavior, there is need for realization of the complexity of the problems involved and for a humble attitude toward the progress that has been made.

As was indicated at the beginning of this section, research in this field is not definitive. The limitations of such research might include over-generalizations from data; inadequate controls; inadequate definition of conditions; insufficient sampling of subjects and conditions; interpretations colored by bias or insufficient knowledge. The creative nature of growth, with its many ramifications, suggests the complexities involved in the modification of attitudes and behavior.

In spite of such possible limitations, however, the steady increase of research data related to the modification of attitudes and behavior will be an invaluable aid in learning to provide the kinds of experiences most favorable to the development of moral-spiritual values.

### C. SOME IMPLICATIONS OF RESEARCH ABOUT THE GROWTH AND DEVELOPMENT OF CHILDREN

Moral-spiritual education is included in a good educational program; it is not a thing apart. Only for clarification and emphasis do we discuss it as a special phase of education. Having examined it carefully, we put it back in the total educational program.

In considering moral-spiritual education, then, let us look again at our purposes. They may be expressed in different ways. The following outline of goals seems to be particularly helpful for the organization of this publication:

Developing One's Best Self.

Developing a Positive Relationship Toward Others.

## Appreciating Our American Heritage. Recognizing Many Sources of Inspiration.

In planning the kinds of experiences that help to achieve these purposes, we cannot be too dogmatic. We can provide an *environment* in which children and young people can achieve optimum development at their various levels of growth. It is not possible to give specific rules for modifying attitudes and behaviors. What helps one person might have the opposite effect on another person. It is possible, however, to point up the kinds of experiences, according to research, that provide the best environment for the development of values.

In order to provide a favorable environment for the development of moral-spiritual values, it is important to know much about children. We need to consider their basic needs, their characteristics at different age levels, the kinds of developmental tasks for them at different age levels, and the kinds of motivation that determine behavior.

The following references to the growth and development of children indicate the kind of knowledge needed. Space permits only a limited treatment; summaries are of little value without the thinking that preceded them; but it is hoped that this brief section may point up the importance of learning more about children and stimulate to further study those readers who are not satisfied with their present understandings.

### *Basic Needs*

The basic needs of individuals have been described in different ways. Physiological, social, ego, and integrative needs are mentioned by Prescott.<sup>10</sup> A simple, practical list of needs, aside from physiological, include these: security, belonging, affection, recognition, and variety of experiences. These may be expanded in many ways, but they are threads running through the fabric of behavior.

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<sup>10</sup> Daniel A. Prescott, *Emotion and the Educative Process*. Washington, D. C.: American Council on Education, 1938.

## *Developmental Tasks*

Attempts to meet basic needs are related to certain, so-called, developmental tasks at different age levels. These tasks vary with such factors as age, sex, socioeconomic and/or ethnic background. Some of the tasks recur at each level of development; others are peculiar to certain age spans. They may be expressed in different ways, but an acceptable general list, adapted from the references below,<sup>11</sup> might include the following:

1. Learning to give and receive affection in keeping with one's stage of development.
2. Developing a conscience.
3. Developing intellectual skills and concepts necessary for social, economic, and civic competence.
4. Learning to understand and control the physical world, adjusting to it when necessary.
5. Making adjustments relative to one's changing body.
6. Learning about and accepting one's masculine or feminine social role.
7. Learning to get along with others.
8. Achieving appropriate patterns of independence of parents and other adults.
9. Learning to participate responsibly as a citizen.
10. Preparing for marriage and family life.
11. Developing vocational competence.
12. Building conscious values as a guide to behavior.
13. Relating one's self to the universe.

Several examples will show the variation in these tasks at different age levels as presented in *Fostering Mental Health in Our Schools*.<sup>12</sup> The ability to love and to accept love is being rec-

<sup>11</sup> More detailed studies of developmental tasks may be found in the following publications:

Robert J. Havighurst, *Developmental Tasks and Education*. New York: Longmans, Green and Company, Inc., 1952.

*Fostering Mental Health in Our Schools*. 1950 Yearbook of the Association for Supervision and Curriculum Development. Washington 6, D.C.: National Education Association, 1950.

Arthur W. Blair and Wm. H. Burton, *Growth and Development of the Preadolescent*. New York: Appleton-Century-Crofts, Inc., 1951.

Wm. E. Martin and Celia Burns Stendler, *Child Development*. New York: Harcourt, Brace and Company, Inc., 1953.

<sup>12</sup> *Fostering Mental Health*. 1950 Yearbook, pp. 84-87.

ognized as more and more important in development toward maturity, so we shall use that as a first example:

*Developing the ability to give and receive love*

| AGE LEVEL          | CHARACTERISTIC DEVELOPMENT   |
|--------------------|--|
| Infancy:           | develops a feeling for affection   |
| Early Childhood:   | develops the ability to give affection;<br>learns to share affection   |
| Late Childhood:    | learns to give love generously, forming<br>friendships with peers  |
| Early adolescence: | accepts himself as a worth-while person,<br>really worthy of love; continues<br>to form friendships with peers |
| Late Adolescence:  | builds a strong mutual bond of affection<br>with a (possible) marriage partner                                 |

“Developing a conscience” is integrally related to moral-spiritual education, so we shall use that area for our second example:

*Developing a conscience*

| AGE LEVEL          | CHARACTERISTIC DEVELOPMENT   |
|--------------------|--|
| Infancy:           | begins to conform somewhat to expectations of others   |
| Early childhood:   | develops ability to take direction from others,<br>to obey rules, and in some cases to substitute conscience for person in authority<br>tends to accept as his own the consciences of parents and teachers |
| Late childhood:    | learns more rules, develops the ability to distinguish between right and wrong,<br>fairness and unfairness in everyday practical situations  |
| Early adolescence: | continues development of previous stage and begins to acquire the ability to deal with and to control his emotions   |

- Late adolescence: learns to perceive and to verbalize contradictions in moral codes, discrepancies between principle and practice  
learns to resolve such problems in a responsible way

“Relating one’s self to the cosmos” is an important area for our study. It throws some light on the appropriate approach to moral-spiritual education at different age levels.

### *Relating one’s self to the cosmos*

| AGE LEVEL          | CHARACTERISTIC DEVELOPMENT   |
|--------------------|--|
| Early childhood:   | develops curiosity about his relationship to the universe<br>asks questions about God, birth, death and tends to accept adult answers uncritically   |
| Late childhood:    | not much change at this period except that child is developing a more realistic concept of the world   |
| Early adolescence: | more concern at this stage in relations with people rather than in their relations to the cosmos—developing idealism   |
| Late adolescence:  | seeks value system in which he can relate himself to “eternal truths,” either through religious precepts or philosophical principles<br>At the same time he concerns himself with abstract problems of “right and wrong” and with discrepancies between expressed ideals and practices |

### *Characteristics of Children at Different Age Levels*

The kinds of experiences most favorable for the growth and development of children are related to children’s needs, to their developmental tasks, and to their characteristics at different age

levels. Some general characteristics at different age levels appear, but over and above general characteristics, children are individuals with a wide spread of individual differences. The characteristics listed below are adapted from material in the following books:

William E. Martin and Celia Burns Stendler, *Child Development*. New York: Harcourt, Brace and Company, Inc., 1953.

Gladys G. Jenkins, Helen Schacter, and Wm. W. Bauer, *These Are Your Children*. Chicago: Scott, Foresman and Company, 1949.

Marguerite Malm and Olis G. Jamison, *Adolescence*. New York: McGraw-Hill Book Company, Inc., 1952.

*Adolescence*. Part I, Forty-third Yearbook of the National Society for the Study of Education. Chicago: University of Chicago Press, 1944.

In early childhood children tend to

- have short attention span
- show naive thinking, inclining toward fantasy
- grow in ability to play in small groups
- enjoy dramatic activities and rhythmic activities
- enjoy large muscle physical activity
- have great vitality but to become easily fatigued
- show curiosity in the world about them
- become increasingly self-dependent
- learn and obey safety rules

In the preadolescent period children tend to

- show a wide range of individual differences in level of maturity
- substitute standards of peer group for those of adults
- develop strong attachment for other children of same age and sex; loyalty to the gang stronger among boys than among girls
- develop antagonism between the sexes
- show slow physical growth
- develop increased muscular strength and coordination and resistance to fatigue
- experience uneven growth in different parts of the body
- show increased objectivity regarding world about them
- display greater interest in causal relationships
- develop increased effectiveness in intellectual skills

In early adolescence pupils tend to

- enjoy simple “creature” comforts
- have many interests of short duration
- show differences in rate of growth—period of rapid growth for some
- seek relationships with peers; experience fear of ridicule and of being unpopular
- enjoy informal social activities
- be full of excitement and physical activity
- like club activities
- be unstable in emotions
- vary in personality types
- break away from bonds of adult dependency
- be concerned with establishing their worth as individuals
- tend to explore many areas of life, *e.g.*, intellectual, sensory, social, moral, religious; search for ideals
- show great interest in personal attractiveness

In late adolescence pupils tend to

- be more discriminating in their choices
- have fewer interests but deeper
- seek identification with small, select group
- begin “going steady”
- enjoy more formal social activities; like a variety of recreational opportunities
- develop insight into human relations
- have decreased interest in organized, strenuous games
- show wide variation in physical and social development
- seek mature relationship with parents and adults
- carry on some characteristics of early adolescence
- become more interested in school work as it contributes to their life work
- seek for controlling values around which to integrate their lives

#### D. SOME IMPLICATIONS OF RESEARCH ABOUT MOTIVATION

In the light of present knowledge about the needs, the developmental tasks, and the characteristics of children at different



age levels, how can we motivate young people to satisfy their needs in socially acceptable ways? To make the most of themselves as individuals? To make their optimum contribution to society?

General principles of motivation cannot be stated specifically. What is motivation for one person might not be for another. Any kind of motivation carried too far might become negative in its effect.

In the bulletin, *Moral and Spiritual Values in Education*, published by the Education Policies Commission, the following sanctions for right conduct were suggested as types of motivation: justice, the law, property rights, group approval, authority, guidance, religious convictions.<sup>13</sup>

Motivation related to the interest and needs of pupils is effective. Appeal to the child's spontaneous interest is a high form of motivation. Through such an appeal help can often be given in setting up goals with a child. A goal to work toward is a powerful incentive to action. Interpersonal relations between teacher and pupil can be effective incentives to action. Experiencing pleasure as a result of socially acceptable and ethical behavior, or annoyances as a result of undesirable behavior, can be a motivating force. Desirable motivation might include praise or reproof, social recognition, success or failure.<sup>14</sup>

Formerly teachers and parents used personal approval as a measure of child control. Research has indicated that this is a low level of adult domination and when used as a control is not conducive to growth in self-direction. The relative effectiveness of praise or reproof as motivation depends on the social situation, the importance of the teacher-pupil relationship, the feeling a pupil has about himself. The mental hygienist recog-

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<sup>13</sup> Educational Policies Commission, *Moral and Spiritual Values in the Public Schools*, pp. 37-48. Washington, D.C.: Educational Policies Commission of the National Education Association of the United States and the American Association of School Administrators, 1951.

<sup>14</sup> Success is usually a stronger motivation than failure, but the degree depends somewhat on the level of one's self-evaluation. For example, a gifted child may be spurred to greater effort by failure and reproof. The disturbance of the "status quo" is thought to be the motivating force.

nizes the approval or disapproval of people loved by children as a powerful influence.

Desires such as the following are incentives to action:

- to investigate new fields
- to be with people
- to express and communicate
- to construct and manipulate
- to gain approval
- to maintain social status
- to dramatize
- to display abilities
- to collect and experiment
- to take part in dramatic play

Drives to action may be expressed in such terms as these also:

- ambition
- curiosity
- excitement
- fear
- hunger
- jealousy
- love
- revenge
- thirst
- desire for security
- need to belong
- need for feeling of self-worth
- need for initiative

Motivation can be related to the developmental tasks which children face at each level of their growth and development, a brief discussion of which preceded this section.

### *In conclusion*

Motivation for moral-spiritual development results when we realize that such values

- contribute to happiness
- help in getting along with people
- increase vitality

- make learning easier
- orient one to himself, to others, and to the Universe
- give purpose and meaning to life

A strong motivating force is the realization that the so-called “good” life offers the best opportunity for a satisfying, creative, happy life.

## E. THE TOTAL ENVIRONMENT IS IMPORTANT IN THE DEVELOPMENT OF MORAL-SPIRITUAL VALUES

We have discussed at some length the kinds of school experiences that seem to promote growth in moral-spiritual values. The school does not work alone in this enterprise, however. The home, the church, and other community agencies are partners with the school in the development of values.

### 1. Home environment

The home environment is recognized as the most important factor in determining the attitudes and behavior of children.

*Relationships* within the home are increasingly regarded as more important in determining attitudes and behavior than the physical conditions. A warm, affectionate, relaxed relationship between parents and children tends to promote well-adjusted personalities. Parental rejection tends to cause different kinds of behavior, *e.g.*, (1) over-aggressive, hostile behavior, possible truancy, lying, stealing, or (2) apathy, or (3) dependency, clinging, ingratiating behavior.

A child's behavior also tends to be influenced in a broad way by the general culture in which he is born, *e.g.*, socio-economic background, education, and other family circumstances. Different families have different values.

Teachers understand children better when they understand the values in the homes from which they come, as well as the culture from which they come. Individual differences within a family or group, however, are sometimes greater than differences between families or between distinct groups.

The family is recognized as the major factor in meeting the child's needs of security, affection, belonging, recognition, new experiences. The school, however, can strengthen the work of the home in meeting these needs of the child at school.

## 2. Church influence

The church and the home provide direction to the religious thought in a child's life. In the church, morality is directly related to religious beliefs. Children take part in the worship of God, the highest good. They are encouraged to follow the example of great religious leaders. Woodruff (1945)<sup>15</sup> found "that religious experience has an important effect on the value patterns of young people."

A few objective studies have been made that indicate measurable changes in conduct due to church-school attendance. Hartshorne and May<sup>16</sup> found that a church-school group showed a somewhat more favorable score on honesty and helpfulness than a non-church group. Maller<sup>17</sup> found that attendance at religious school increased the honesty of a group of Jewish children.

## 3. Other community agencies

Other community agencies play their part in developing moral-spiritual values through recreational opportunities, mass-media of communication, and character-building organizations. Studies of boyhood delinquency vary in their results, but some show that

- delinquent boys had poorer school records
- attended church less regularly
- belonged less to organized groups
- had fewer leisure time activities

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<sup>15</sup> A. D. Woodruff, cited in Carmichael, *op. cit.*, p. 804.

<sup>16</sup> Hugh Hartshorne and M. A. May, *Studies in the Nature of Character*, 3 vol. New York: The Macmillan Company.

<sup>17</sup> J. B. Maller, "Character Growth and Jewish Education," *Religious Education*, (1930), pp. 627-630.

Other studies also indicate that

- motion pictures are a potential influence for good or for bad on the behavior of youth
- cheap novels and magazines have an unfavorable effect on the behavior of youth

and that, on the other hand,

- the clinical use of carefully chosen stories related to the anti-social behavior of delinquent children offers promising results
- members of clubs, properly organized, stand consistently higher in cooperation than non-club members

#### 4. In conclusion

Teachers need to know the community—its strengths, its weaknesses—before they can work effectively in the classroom. They need to know the kind of neighborhood in which their pupils live, the kind of homes from which they come, the companions they keep, and the recreational opportunities available. They need to know about the other agencies in the community concerned with young people. Out of this knowledge teachers can be helped in providing experiences that will develop moral-spiritual values.

But even more than this, teachers need to be warm, friendly people with a satisfying personal philosophy and faith and with a deep, genuine interest in and love for boys and girls. There is no way to measure the influence of such teachers. Perhaps a fitting conclusion for this chapter would be:

*“And now abideth faith, hope, love, these  
three; but the greatest of these is love.”*



## *CHAPTER III*

# **CHILDREN ARE GUIDED TO DEVELOP MORAL- SPIRITUAL VALUES THROUGH SCHOOL AND CLASSROOM EXPERIENCES**

### INTRODUCTION

This very important chapter has been written by teachers of California's children. Through anecdotal records teachers have reported their attempts to meet individual and group needs. These records tell of daily activities whereby teachers have helped individuals and groups to develop moral-spiritual values useful to citizens of our American democratic society. The content of this chapter was obtained through the cooperation of the fifty-eight county superintendents of schools who serve the children of the state. Over five hundred replies were received in response to the request for teachers' statements of promising practices. In so far as possible, these descriptions are submitted as the teachers have written them. These stories present the problem and the steps taken to develop in pupils an awareness of need and to build in the learners themselves a desire for change. Each record contains many aspects of the learning situation, and it has been difficult to categorize the major implications.

The stories relate to learning for all ages and all grade levels from kindergarten through senior high. Some learnings have been developed in special subject areas. Some relate to community needs and projects. Obviously, all of the fine incidents of growth which were reported to the committee could not be contained in a small publication, and it therefore became necessary for the committee to select examples in as wide a range as possible. Teachers should find the suggestions most helpful and should make their own particular applications of the ideas presented, according to the maturity level of the child or group to be guided.

In presenting these incidents, as reported, the committee is well aware of certain limitations in this method, a major one of which is that of oversimplification. The reader is warned against the pitfall of believing that the techniques described can be duplicated exactly in another classroom. To try to do so would be just as futile as attempting the painting of a picture after viewing the work of a master artist. These stories cannot fully reveal the long, detailed study of pupils by the classroom teacher, and they often fail to tell about previous "trial and error" attempts to solve the problem. The same techniques used under different circumstances and with other personalities may result in outcomes that are less encouraging.<sup>1</sup> A careful study of these records, however, may well have these results:

1. Greater understanding and appreciation among teachers of what they are already doing in this important aspect of education.
2. Greater understanding and appreciation of what others are doing.
3. Greater understanding and appreciation of possible procedures that might be adapted to their classroom situations.
4. Greater understanding and appreciation among the public of the role of the school in developing moral-spiritual values.

The material sent in by teachers has been organized under four major headings, each of which is directly related to the others:

Part I. *Developing One's Best Self*

Part II. *Developing a Positive Relationship Toward Others*

Part III. *Appreciating Our American Heritage*

Part IV. *Recognizing Many Sources of Inspiration*

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<sup>1</sup> It is important to recognize that Chapter III deals with normal classroom situations, not with clinical cases.



## PART I — DEVELOPING ONE'S BEST SELF

What kinds of experiences help pupils to develop their best selves? As indicated in the general introduction to this chapter and in the discussion of research in Chapter II, there is no set formula for developing moral-spiritual values. Different individuals react to experiences in different ways. From study of research findings,<sup>2</sup> from observation, and from reports of classroom situations, however, the kinds of experience<sup>3</sup> that involve the following procedures or results appear best fitted to help children and young people to develop their highest potentialities:

1. Good personal relations are established.
2. Pupils' special needs are considered.
3. Pupils learn the meaning of and the advantages of moral values.
4. Problems are solved in our American tradition.
5. Pupils learn skills in human relations.
6. Practices are used that promote integrity.
7. Pupils are encouraged in the development of a sound, wholesome philosophy of life.
8. Cooperation with home and community is practiced.
9. Opportunities for inspirational experiences are provided.
10. Opportunities to learn about religion are provided.

School personnel who provide experiences such as these can be living examples of the values they seek to develop. Association with people who have keen insight into values and reflect them in their personal lives is perhaps the greatest experience a child or young person can have.

In many situations several different kinds of experiences are synthesized. Part I of this chapter presents examples from class-

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<sup>2</sup> Cf. Chapter II, pp. 12-29.

<sup>3</sup> Los Angeles City Schools, *Moral and Spiritual Values in Education*, Tentative Edition, 1954.

rooms in the State of California to illustrate some of the various kinds of desirable experiences in self-development. The examples given reflect somewhat dramatic changes in attitudes and behavior. The same general principles, however, are effective with better adjusted children as they move toward the development of their best selves.

#### A. GAINING A FEELING OF SELF-WORTH

##### *Gaining Status in Class Develops a Feeling of Self-Worth*

Douglas was in his second semester of kindergarten and presented a problem in behavior. During painting time he walked around, tearing other children's paintings and stamping on them. Douglas felt that he couldn't paint. Apparently in first semester he had been forced to try, and the children had told him his painting was "messy and dumb."

*Is It Hard? Is It Easy?* by Mary Green was the storybook read to the class. The group talked about who could catch a ball and who could paint and who had good ideas for play with blocks. The children all mentioned that Douglas played ball well and that he had the best idea for block play. He was appreciated! As a result of this recognition Douglas changed into a helpful member of the group. He even painted by request, though his work continued to be messy. The children appreciated Douglas more after they had been articulate about his abilities.

##### *Physical Cleanliness Is Important to One's Self-Respect*

Nathan's problem was a social one. He had difficulty getting along with anyone and refused to apply himself to his work. He was continually punching and kicking the other children. No matter what approach was used, he was surly and uncooperative.

A home call revealed Nathan's home to be a small shack without running water. He and his father lived alone. The

father was uncooperative, too. Nathan did not know where his mother was.

When the teacher tried talking over a particular incident, Nathan said: "They called me names." The other boy involved insisted he had not said a word. Nathan finally admitted the boy had not said anything but had held his nose when he walked by. Nathan was unkempt, to say the least. Aid was requested of Mr. Williams, the custodian, and he helpfully agreed to fix up a shower.

The next day the children were informed that Mr. Williams had a great deal of work to do and that he would like a good strong boy to help him. After much discussion Nathan was picked as the strongest boy. He was pleased but did not wish to show it. Mr. Williams let Nathan help rig up the shower and told him he could use it as a special privilege. He didn't accept the suggestion at first but finally decided to try it. Then there was the problem of clean underwear. Nathan said his father did not wash clothes, but only bought new ones. The custodian's wife bought new underwear and washed the old. In clean clothing Nathan really was a new boy who could take his rightful place with his classmates. He was given a comb. This pleased him and he used it. The showers became more frequent. The feeling of cleanliness and the feeling that he belonged and was wanted changed this boy's outlook and attitude toward others.

### *Recognition of Small Successes Encourages Greater Effort*

Tommie was a very quiet boy who usually kept to himself and did not want to participate in group plays or classroom discussion. He hung back until asked to join a game. One day, when Tommie had been sent into a game of football, he caught an exceptionally hard-to-catch pass, which gave him a chance to make a score. His teammates all clapped him on the back and shook his hand and he was the recognized hero of the game.

The next day, following this experience, Tommie wanted to know if he might give a current events report.

He continues to be quiet; but from the day that Tommie was recognized by his peers for his success in football he has tried to participate with the group in most of their activities.

### *Feeling Accepted Helps the Child to Develop Self-Control*

Jimmy, born out of wedlock, was ostracized by the community. Parents did not want their children to play with him. The adults in his family were employed, and Jimmy was left to shift for himself during the day. In his home at night there were three adults each telling him what to do, and even they were not in agreement.

When he entered school at five-and-a-half years of age, he was too immature to do the work of the first grade. He repeated that grade. By the time he came to the second grade he was striking out at the world. He frequently had temper tantrums. In fact, he was almost totally lacking in self-control. He carried a chip on his shoulder, pouted, fought the children, and felt that all were against him.

The principal of the school took a special interest in Jimmy and, as a result, the teachers in the school came to feel a personal responsibility for helping him. His second-grade teacher felt and showed real sympathy and affection for him. She taught the other children to be helpful to Jimmy. Since she had confidence in him, he soon began to feel a little confidence in himself.

When the people of the community realized what a strong desire the teachers had for helping Jimmy and his mother, a friendlier attitude toward them gradually grew. As school and community attitudes changed, Jimmy's attitudes and his behavior changed. He got along better with others and was less aggressive.

When Jimmy was in the middle grades, his mother married. "At last I have a daddy," Jimmy proudly told his teachers. The relationship between father and son is splendid. Jimmy is now well accepted by his peers. He works diligently in his Scout organization. He is accepted by the community. He is secure

and loved in his little world. He is delightedly telling everyone that he will soon have a baby brother or sister.

*Experiencing the Feeling of Being Trusted  
Develops Pride and Self-Confidence*

A group of boys in a special remedial class for slow learners felt that they were looked down upon by the other pupils. They seemed eager to learn, but were suspicious of any extra attention and stuck together for mutual protection.

Miss Jones, sensing the situation, tried to ease the tension by conducting a program fitted to their needs. One of the morning routines was to send the lunch money and a list of names to the school cafeteria. Catching the eye of Billy, who was the leader, she said: "Billy, would you like to take the money to Mrs. Sousa?" Billy looked at her a little startled, glanced over his shoulder at the others, and then came to her desk. "You mean *me*?"

"Yes, wouldn't you like to do it?"

"Sure, I want to," but leaning on his elbow over the desk, he said in a stage whisper, "Didn't the rest of 'em tell you I *steal*?"

Miss Jones, smiling, said: "But you don't, do you, Bill?"

"No—not now. I did a little in the second and third grade, and they still think I do. None of the others trust me. You're kinda good to us, so I thought you should know about me before you got into trouble."

He was so anxious to prove himself worthy that before she could answer he took the money bag, and in no time was back with a proud look on his face.

To deliver the lunch money was his duty all that week, and each day was a red letter day for him.

That Friday he skipped the ball game and waited at noon to talk to Miss Jones. "I never did that before. Just the *good girls* got the chance. Was I all right? I came right back. Can I do it again? Take the money down, I mean?"

"You certainly may, Bill. I saw you selling papers when I

took the train the other day. You have a paper route. Your boss trusts you with the paper money, doesn't he?"

"Sure—and I have \$200 saved in the bank!"

"I think we are the lucky ones to have such a businessman as you, Bill, to do the job for us," Miss Jones said.

Bill's spirit of self-confidence spread to the others, who now stuck together in pride rather than in self-defense.

### *Meeting Individual Needs Leads to the Unfoldment of Personality*

Jimmy was a small ten-year-old who had felt nothing but rejection at home and at school throughout his lifetime. His father had died from tuberculosis when he was a young child, and his mother had been hospitalized throughout the years. Jimmy had been passed from one relative to another. None of them wished to bother with him. At the age of nine he had rebelled and had run away from them all, following which he was placed in a boarding home along with nine other children. Again he did not receive the love and attention which he so badly needed. Since the children did not accept him at school, he was an outsider wherever he went.

The school recommended that Jimmy be placed in a home where he would be the only child and would not have to share the affection of the foster parents with other children. Moving into a new home meant attendance at a different school where the principal had been informed of Jimmy's need for security and recognition. The foster mother proudly took him to school to register. When they reached the school the principal met them with his hand extended, saying, "You are just the boy we need. Our third baseman left this morning, and perhaps with some help you could play on the team." Since Jimmy was not proficient in throwing or catching a ball, the principal gave him special help until he became skillful enough to play. The new home and an understanding principal effected a turning point in Jimmy's life, since for the first time he felt wanted, both at school and at home.

*Understanding Another's Position Helps One to Modify Attitudes*

Maria is a pretty fifteen-year-old girl, who came to our school four weeks after school started. She was transferred to our special school because she had been doing only a little regular class work. She was obviously very much disturbed. Her mind was never on the lesson. She just sat looking out into space. One day I asked her if she would like to stay the following period and help me to change the bulletin board. She said, "I don't mind."

While we were working, I asked her if she would like to have a piece of material like the sample I was putting on the board. "Yes, Miss . . . , the skirt I have on is the only one I have to wear to school. Since my stepmother and I have not been speaking, my father won't give me anything," she said. I asked her, "Don't you wish your father to be happy? You know he needs companionship just as you need your friends who are your age." Her reply was, "I guess so."

It seemed best to become better acquainted before saying anything further. The bell rang, and she was asked to stay during my free period the following day to get her skirt started. She was pleased to do so and for the first time there was a smile on her face. Two weeks later her skirt was finished, and Maria was obviously happy with it. She told me that her stepmother was getting her material for a blouse to make. I asked her how she was getting along at home, and she said, "I like her better."

*Parents May Need to Be Helped to Help Their Own Child*

David Brown was seven years old, in the third grade, and above average in intelligence. His father was a professor at the college level, working on his doctorate. His mother had been an actress on Broadway, and was now teaching voice at the adult education center. The socioeconomic level of this home was above average. Another child was expected before the end of the year.

David was a definite behavior problem at the first of the school year. He would pinch, shove, and trip others, make faces, mock the teacher, and in every way act like a show-off. Reading tests at the first of the year placed him in the lowest reading group.

Separate conferences with the mother and the father revealed that the father was a perfectionist and expected too much of his son, beyond the boy's maturity. The teacher diplomatically indicated this point to the parents in the light of what it might be doing to David.

The boy was given another standard reading test, which this time rated him above class level. This was an eye-opener to the teacher, indicating that David might have ability beyond that he exhibited in his daily work. A mental test indicated ability above average. Also, the teacher had discovered that David had a keen sense of humor and possibly did not mean to be unkind with his mimicking of herself and the children.

On the basis of this information, the teacher decided to try an experiment with David. When the children came in at noon and sat quietly to rest and hear the customary story read to them by the teacher, she said to David, "David, I'm tired. Will you please read something to the class while we rest?"

David took the challenge. He read and read well!

The teacher asked him, "Why have you been wasting your time? You can read so well."

"Why did I? Oh, I don't know," he answered, making a face, but all in good fun as though to entertain the class further.

David's work continued to improve and at this writing, near the end of the year, his work is most satisfactory and his reading ability is about sixth-grade level.

The teacher and class enjoy David's wit now because it is not cruel but just good fun. He has stopped pinching, shoving, and such unkind acts. He still mocks others, but without impudence or unkindness.

The father came to the school, wanting the teacher to ad-



vance David to the next grade. The teacher told the father all the reasons for this would be bad for David socially and why he should stay with classmates his own age. She pointed out that David was now learning good habits, and that he had improved so much in citizenship that he had been accepted by this group of children and was in every way becoming a well adjusted boy.

The teacher explained that it would be best for David to mature naturally and that while it was good for his father to show interest in his school work, it would be best not to ask David about it continually or magnify unduly the importance of book learning. The importance of regarding David as a person in his own right, aside from his academic work, and the fun in maintaining a relationship with the boy on this basis were other points presented.

The father had gained considerable respect for this teacher in seeing what she had done for his son. His parting remark, though kind, was reminiscent of his son's style of humor. He said, "Teacher is the final word, so we bow to your opinion."

### *Understanding by Adults Is Essential to Helping a Child*

Last year a seven-year-old took sweets, candy, cookies from the children's lunches. The children knew it and after that accused her of taking anything that was missing in the room.

One day when the teacher saw her taking cookies from a lunch, the child cried. In the talk that followed it was learned that with five other children, she boarded with a foster mother. They had no sweets in their lunches. She also missed her mother, whom she saw rarely.

The teacher suggested to the child that she would like to pretend that she was her little girl if she could be sure that she would ask for things rather than take them from other children.

Every day the teacher took her a treat of some kind. The child blossomed like a flower. In the meantime the teacher had a conference with the foster mother. After a few weeks the

habit of taking things was dropped. The child was happy when she had the love and understanding that she needed.

### *Acceptance and Love Are Basic Needs*

One child, new to junior high school, had been having a great deal of difficulty. Finally one of her teachers, a motherly, kind person, developed a special interest in her. One day the child looked up at her teacher and said, "You know, Miss . . . , since you started loving me, I seem to be getting along better with everyone!"

### *Children Should Learn to Face Situations Realistically*

In a senior high school class, a boy who had been born with only half a right arm became an emotional problem. He had had difficulty throughout his school experience. His physical handicap was accentuated by home complications. He told rather fantastic tales about himself. Against the judgment of other teachers, he was placed in the drama class. There he was erratic in his classwork as he had been in every situation. Finally, when the drama teacher tried the experiment of giving him a comedy lead in an assembly play, he rose to the occasion and did the part well. In this part his arm was no obstacle and he felt he had achieved something before the group. The boy developed some skill in writing and in cartooning. He graduated in 1942. Recently he came back to say, "I can't thank you enough for what you did for me. After that play something happened to me; I knew I was fooling no one but myself. I realized that to accomplish something by effort and honesty gave a real satisfaction. Also I gained the courage to face up to things on my own ability." At the present time he is writing for several well-known magazines and has achieved success.

### *Guiding Is Leading Toward Useful Goals*

A tenth grader hummed a tune in the classroom when he wasn't talking out loud or employing some other method to irri-

tate the classroom teacher. In spite of these annoying habits, the boy had likeable qualities. By watching him when he was supposed to be making a history outline, the teacher discovered his "doodlings" were works of art. Later when asked to be responsible for some drawings and sketches for the bulletin board he was curious about how the teacher knew he could draw and was a little surprised when she told him that his "doodlings" had been under observation for some time. For his helper he chose his best friend, a big clumsy boy who took the greatest delight in the special privileges which this assignment afforded, such as a trip to the art room for poster paper. The privileges were not abused, and the two boys became cooperative members of the class as they received praise and comment on their attractive bulletin boards. Their greatest achievement, in the eyes of the school, was the arrangement of all the flowers for a tea honoring the mothers of the members of the tenth grade. The floral display brought the boys the commendation of parents and teachers. The following summer both boys worked for a nursery. Through achievement, these boys received attention and praise, and personal growth was a natural development.

### *Handicaps Can Develop Other Strengths*

An 18-year-old boy, crippled by cerebral palsy, enrolled in a high school art-metal class for students in grades 10 through 12. Since the boy was ill at ease and insecure at first in a room full of physically able students, it was important to establish in the class an atmosphere of friendliness and informality. Without being told, the students sensed the part they should take in helping him. Concerned over his safety while he used the power tools, one or two stood by until he assured them that he could operate these without assistance. They showed interest in the originality and good quality of his projects, and worked a little harder themselves. He frequently brought drawings of his inventions, one of which was a power-driven wheel chair for a boy at the clinic who was more handicapped than he. His

speech became less labored as they patiently listened to his humorous anecdotes. He won the respect of everyone for his optimism and independence. In later years, hearing the story of this fine boy has helped to end the practice among students of calling each other "you spastic!" as an expression of ridicule.

### *School Bulletins Can Promote Self-Development Through Discussion*

The student council and faculty in a junior high school planned and produced a series of bulletins during the spring term which were distributed to students and teachers. Two issues that proved particularly fruitful in promoting significant discussions are described in the following paragraphs.

BULLETIN I—"OFF TO A GOOD START"—was introduced to teachers with the following note: "The following material is offered not as a bulletin to be read or a speech to be made, but as a guide for discussion. These two questions stand out: How can each of us make this a successful school year? How can we help new students to feel that they are a part of our school?" The principal content of the bulletin was as follows:

*"Aims:* (a) To build a feeling of security for each pupil, based on realization that he is part of a well-planned organization set up to accomplish worthy goals; and (b) to say "Welcome, new students! We are glad to have you with us and we know you will like your new school. We want to help you to succeed."

*"New Opportunities.* The beginning of each new term gives every student an opportunity to make a fresh start in his school life. There are new books, new subjects, new experiences in learning. However, each term of the past should supply experiences to guide the pupil to greater success in the term just starting. No one wants to make the same mistakes twice. Don't just forget those marks which represent your achievement of last term! Learn something from them. Let them be a guide to improvement this term.

"What marks in scholarship and citizenship did you receive at the end of last term? Is it pleasant to remember that last report card? If those final marks represent your very best efforts and are satisfactory in every way, then try to repeat your past achievement this term.

However, many of you know, in your hearts, that you could have done much better. This new term furnishes your chance to that *better work* of which *you are capable*. Right now is the time to *start making this your most successful school term!*

*"Our New Students.* We have approximately 250 new students. They have talents to add to those of students already here. They are eager to become a part of the larger school which they now attend. We owe it to them to make them feel truly welcome. We must help them in every way we can. It is indeed a "poor sport" who takes advantage of the little fellow or the new student to have his fun. Things are really fun only when they are enjoyed by all—when all can laugh together. Let us have no silly jokes or rude hazing. Entering students bring us new ideas, new athletes for our teams, new talents of all kinds. We need those new students, we like them, and we want them to like us. Let's make them realize they are fortunate to be students here! . . ."

BULLETIN II — "HOME ROOM DISCUSSION OF REPORT CARDS," issued at mid-term, bore the following Note to the Teacher:

"This guidance material, planned cooperatively by student council and faculty, can be used for discussion during the first few minutes of the afternoon home room period at 2:40, Tuesday, March 17. Leaders in the class might help to formulate questions which will stimulate discussion. In the last few minutes, please present the report cards individually. By your comment, perhaps you can help the student to evaluate himself and to analyze ways to improve, if this is necessary. Where praise has been earned, generous approval is often a further inspiration. Mention Honor Roll status."

Following a statement of the aim of this bulletin—"To evaluate our past work and to plan to improve it for the future"—the text proceeded thus:

"Each of us started off in February to make this the best term we've ever had. Some are succeeding. Some are not doing so well. Report cards help you to see which group you are in. If your card shows good work—keep it up! If your report card shows need for improvement—*get busy!*

"It is not possible for everyone to get A in every subject. It takes people of differing abilities to make up the world. Naturally some pupils are better at certain subjects than are others. The person who

is good in English may be poor in arithmetic. Perhaps book subjects are difficult for you while shop subjects are easy and interesting. Whatever your abilities, remember you should always make the *best possible use of what you have*.

“A fundamental belief in our democratic way of life is that all should have *equal opportunity* to develop the abilities which he has. That is what our school aims to offer you with its wide range of subjects and activities. Do your best in every class. There is no reason for failure though you may not be a leader in everything you attempt.

“No one should have an unsatisfactory mark in citizenship because *satisfactory citizenship is within the reach of all*. If you have a “U” on your card, learn where improvement is needed. Courtesy, cooperation and industry are habits which all can acquire. You should, by now, know the requirements in each of your classes. *Obey the rules*. There is lots more satisfaction to be gained by *working with* your teachers and fellow pupils than by being uncooperative.

“Fortunately, it is possible to start a second time to earn those satisfactory marks in scholarship and citizenship. Everyone *wants* good marks. Everyone *wants* to succeed. Some, however, “quit” when the work or the effort gets too hard. Believe it or not, there is more satisfaction in doing the thing which is difficult—the job which really tests your powers. Don’t give up. Success belongs to those who earn it.”

## PART I — DEVELOPING ONE’S BEST SELF

### B. LEARNING DESIRABLE BEHAVIOR PATTERNS

#### *Listening to Stories and Jingles Gives Insight Into Desirable Behavior*

During story time, the moral values of simple stories are discussed on the kindergarten child’s level. For example, pupils and teachers talk about why it was better for Johnnie to tell the truth; why Peter Rabbit should have obeyed his mother. Some stories are dramatized, and moral values are made more vivid as children act the part of story characters.

Better behavior values are learned by singing of little jingles, such as:

*"Be your mother's little helper,  
Save her lots of work each day,  
When she sends you on an errand  
Always do it right away.  
Mother has so much to do,  
Her work is never done,  
You can do so very much  
To help out, little one."*

*"Mickey Mouse is not afraid,  
He always says, 'I'll try.'  
Mickey always does his best  
And so will I."*

*Being Required to Observe Other Children  
Helps to Gain Perspective*

Julia, a little girl in a primary classroom, continually ran to the teacher with complaints about the doings of other children. This annoying habit was particularly noticeable when visitors were present.

One day, the teacher gave Julia her big chair, from which she could watch all of the activities taking place in the room. She was told to note everything that everyone did so that she would be able to relate each incident.

Watching the activities of the entire classroom seemed to enlarge the child's view and to give her a better understanding of the activities of others. After thirty minutes of quiet watching, she was ready to go to her own seat. She had observed nothing about which she wished to complain. This procedure helped the child overcome the habits which had been annoying her parents as well as the teacher.

### *Learning Responsibility Through Opportunities to Be Responsible*

Fernando had been reprimanded several times for pushing the primary children on the bus and in the cafeteria line. Other children who had been guilty, and were talked to about the dangers of that type of behavior, were ready to do what was right, but not Fernando. After several techniques had been tried in vain, the problem was solved by assigning to Fernando the task of seeing that the boys and girls were lined up according to their grade, and that they were not crowded or pushed out of line by the bigger children. Fernando took up this responsibility with enthusiasm. Through seeing the effects of undesirable conduct he has become much more responsive to the feelings of others and has gained an understanding of the role of persons in authority.

### *Recognition and Responsibility Awakened Bert*

During class time Bert seemed lost in daydreams. Although he had no hearing difficulty in a physical sense, when spoken to Bert would not hear at first, and then would "come to" with a start. He was truculent and inclined to be domineering on the playground. He was not a happy boy.

A talk with Bert's mother revealed that his father had been killed in an accident when Bert was three; that he had a step-father; and that a baby sister was born just at the time when Bert entered the first grade.

Bert needed recognition and a large amount of kindness and love. He had been involved in a neighborhood escapade which had brought on teasing and blame from his companions. The teacher helped the children to realize that everyone makes mistakes which, when corrected, are best forgotten. A community spirit was developed in the classroom and playground through group activities in which Bert had his share. He was given responsibilities within his ability to perform and succeed. He had a responsible part in a play given by the class.



He was given many opportunities for leadership upon the playground. Every opportunity was used by the teacher to bring Bert's accomplishments before the other children.

Bert no longer daydreams in class. He is an enthusiastic student. He is a happy, independent, and cooperative boy. The other children have participated in this learning situation to the great benefit of all.

### *Respect for Property Is Encouraged by Group Opinion*

John had no respect for the property of others. He borrowed pencils and didn't return them; he carved on his desk; he wrote on the walls of the building. The other boys and girls in the class would tell John these things were wrong, but because he could not see why, he continued to do them.

One day, John found his pencil broken in two pieces. He was upset and hurt. Without any prompting, one of the other children spoke up, citing John's case as an example of *his* previous actions. The teacher replaced John's pencil for him, explaining that we should not destroy things belonging to other people, because, though certain articles didn't seem important or valuable to us, they may seem so to the owner.

This didn't instantaneously cure the malady. However, John began to think when tempted to carve on his desk or tease others by damaging their belongings.

### *Better Behavior Patterns Are Learned Through Class Discussion*

A little boy in the class had a fiery temper and one day completely lost control of himself. The teacher talked quietly to him until he had gained control and was quite ashamed of himself. Later the class had a wonderful discussion and brought out the effects of temper on other people and on one's self. The boy's mother told the teacher that he was greatly impressed and had made up his mind to control his temper. He has become much more cooperative and self-controlled.

*Substituting Understanding for Antagonism Helped Selina*

Selina was a girl of a minority race who had moved from another state to California. She had never been in a school with children of another race. This adjustment was difficult for her to make and she was actually mean to the other girls, thus becoming very unpopular.

The teacher asked her to come into the office and they talked about the school she had attended previously, and compared it with this new school which she was now attending. Then they went into the matter of how the children got along, and Selina said she thought she was disliked because she hated people of a different race. The teacher discussed with her the need for an attitude of respect for the worth and dignity of individuals of every race, creed, and color. Selina gradually began to understand.

She went out to the playground resolved to be a different kind of person. The attitude of the other girls toward her changed. After several relapses she became a well-liked girl. She wanted to do right. When she reached the eighth grade, she was elected class president for one term. During her senior year she was elected Girl's League President, and proved herself one of the most popular girls in high school.

*Approval of Peers Can Help to Build Values and Change Behavior Patterns*

Tom seemed somewhat foggy as to what his conduct should properly be among his classmates and even among certain adults in the community. He was using obscene language and destructive methods of attention-getting. Tom was a boy of twelve years without a father, and his mother worked nights. His temper spasms at the beginning of the school year were intolerable. Efforts to encourage in him the will to do proper things and to consider the feelings of others about him were quite futile, even after many private talks between him and the teacher.

Finally, in his class, a discussion period was held which af-

forded the children opportunity to share their ideas, attitudes, desires, and ambitions. The group talked about how honesty differs from dishonesty; about the results of kindness versus meanness; about love versus hate; about the right versus the wrong ways of thinking, and about loyalty, dependability, and responsibility. Frequently the teacher read brief stories related to these topics. From the children's discussion and summation of ideas and evaluations, the group prepared charts and written statements of standards or best practices.

The opinions and friendly feeling of the other members of the class seemed to get "under Tom's skin" and soon after the discussion of honesty Tom came quite sincerely to the teacher with a confession of an act of misconduct. He said he wanted to take his correction and that he'd feel better knowing it was the only honest thing to do. From that time on his conduct in school improved remarkably.

Another member of the class, Barbara, had an alert mind but invariably cheated. Although detected cheating several times and talked with privately on a number of occasions, she had continued cheating to her own disadvantage. However, soon after group discussion periods were instituted, Barbara's cheating stopped and her achievements increased.

### *Utilizing a Meaningful Current Events Topic Enables Students to Evaluate Their Own Standards of Conduct*

Just a few weeks after the "basketball fix" scandals were being reported in the Current Events periods, the intramural softball tournament was held. One home room team had reached the semifinals. Many of these students disliked Team G, another of the semifinalists. In a class meeting the day before the first playoff, the Captain made an eloquent plea to the class to help him "throw the game" to team B, on the ground that his team A stood practically no chance of winning the championship anyway. Even the normally level-headed youngsters were enthusiastically in favor of the plan to thwart unpopular team G. At that

point the teacher reminded them that they had chosen the motto, "Honesty is the best policy," and that they called themselves "The Honest Abes." It was suggested that they postpone their vote on the question of "throwing the game" until some of the Current Events reports could be reviewed.

The secretary opened the News Scrapbook to the clippings about the "Basketball Fix" scandals. Then speakers for both sides of the argument were heard. The balloting resulted in a resolution to play the game to win if possible.

*De-emphasizing the Negative and Commending the Positive Are Effective*

Lawrence's failure to do the daily classroom work had seemed to indicate that he did not have the ability to do it. His record was one of almost complete failure in scholastic pursuits and contained a long list of unsatisfactory behavior patterns.

On one occasion when Lawrence was sent to the principal's office, the principal met him with evident kindness and understanding, asking quietly, "What can I do for you today, Lawrence?" Lawrence proceeded to give his story of why he was sent to the office, to which the principal listened with patience and attention, then asked, "Was there any other way you could have handled the situation?" Lawrence reflected, and he and the principal discussed more favorable ways to accomplish desirable results which would include the welfare of both the class and Lawrence.

Later, Lawrence ran about the playground kicking the children, yelling and spitting at them. He then ran to the baseball backstop and clung to it all noon-hour. The yard teacher decided to ignore him and the children left him and went about their play. After the one o'clock bell rang, Lawrence wandered into his classroom. The teacher had asked the children to help her to help Lawrence so no special comment was made to him. Lawrence then walked over to the playhouse and proceeded to wreck it. He stood with a diabolical grin on his face and laughed

at the children's discomfort.

At that point the teacher realized that Lawrence had not helped to make the playhouse, and thus did not share the other children's attitude of pride in it. Also, Lawrence had not a single friend in the room. The teacher asked Lawrence to attempt to make a better playhouse than the one he had ruined. This appealed to him, and he went to work on a new playhouse with a devotion of purpose that he had not shown toward anything before. Before it was time to go home he had amazed everyone by his ability to construct and create. Lawrence's advanced age (eight years) and his cleverness with his hands aided him in completing this enterprise with distinguishing success. His classmates openly expressed their appreciation for his good work on the playhouse. This was the turning point in his behavior. The next noon was a rainy one, and Lawrence suggested that they play store in the playhouse. He was chosen to be the storekeeper. Since that time he has never destroyed another piece of class work.

### *Recognition of Special Abilities Helps a Girl to Accept Herself*

Sue was a large girl, in both height and weight. She had moved to this school a month after the opening of school and had not been accepted by the other girls in any social capacity, nor had she been included in any committee work or the like in the classroom. Sue's mother was worried about the girl's unhappiness and attempted to win some friends for her by having a few girls visit at her home over night from time to time. She also had a party for some of the girls and boys in the class. The class began to accept Sue to some extent, but her mother visited the teacher to tell her that Sue was extremely unhappy and felt that the other students did not really like her.

The school had planned a Thanksgiving program and girls were to try out for solo singing, but Sue felt that she was too new at the school and that the class and teacher would not choose

her anyway because they did not like her. All the girls who wished to try out for solo work were told to come to an audition before faculty and student representatives. At this meeting, Marian, who had been in the school for several years and who had sung many times for school occasions, was chosen to be the soloist. Sue's teacher prevailed upon her to try out and her lovely voice was immediately recognized so she was chosen to sing a solo for the Thanksgiving program.<sup>4</sup> Sue sang beautifully on the night of the program, and in their enthusiasm for her voice the students no longer made Sue conscious of her physical size. Although she had some minor set-backs, this was the beginning of a happier attitude on Sue's part and her growth in acceptance of self was very noticeable.

### *Values Are Translated into Action*

The use of the book, *Human Relations in the Classroom*, by Bullis,<sup>4</sup> is sometimes valuable in helping boys and girls to understand values more clearly. The lessons contain excellent suggestions for discussion. One teacher related the following incident involving this book:

A little girl named Peggy was a member of her present class group last semester when they were grade B7. She was shabbily dressed, and she could not get along with the other children. They teased her and refused to accept her as one of them. At her guardian's request, she was sent back to elementary school at the end of the semester.

Early in this semester, word was received that the elementary school had returned Peggy to our school and that she would be re-enrolled in the same class, now A7. Before she arrived, the opportunity was made to remind the children that now they had a chance to practice what they had learned about friendliness through study of the Bullis stories. The response has been amazing. There has been no more teasing, no more name call-

<sup>4</sup> H. Edmund Bullis and E. E. O'Malley, *Human Relations in the Classroom*. Wilmington, Delaware: Delaware State Society for Mental Hygiene, Course I, 1947; Course II, 1948.

ing, but a genuine show of friendliness. Peggy is now one of the group.

### *Social Contacts Can Expand Value Horizons*

Some of the misconduct of students comes from poor home background. This has been overcome in some cases by the teachers' inviting members of the class into their homes for periodic social affairs. The wife of one of the science teachers was especially gracious as a hostess. After visiting the home several times, one boy expressed himself as follows: "You and your wife get along so well. Don't you ever fight? I thought all married folks fought all the time." Another boy from a broken home remarked: "Those parties! When are you going to do it again? What a happy home life you must have!"

### *Looking for Causes Is Better Than Accepting Surface Behavior*

In senior high school, many teachers use role-playing to develop self-control and respect for authority. A boy who had been ejected from a class because of extreme discourtesy, was refused readmission by the teacher until he apologized. This he refused to do and everyone thought it was because of stubbornness. Counseling with him revealed that he had refused because he really didn't know how to apologize and was frightened. Through the cooperation of another teacher, a role-playing situation was set up and after running through it a time or two, this boy took the part of the teacher and then of himself. He found out what was meant by apologizing and, after playing the part, he found it easy to go to the teacher who had refused to readmit him. He made a sincere and effective apology and was able to resume his place in the class.

### *Replacing Bad Patterns With Better Ones Is a Slow Process*

In senior high school physical education classes, and on the athletic teams, constant stress is laid on the importance of self-

control, personal growth, service to the school, and other moral-spiritual values. One boy who had a particularly bad record for fighting "made" the football team. In the ninth and tenth grades, he was ruled out of many games for fighting and for disrespect toward the officials. The coaches constantly counseled with the boy, trying to impress upon him how he was hurting himself and letting down his team. In the eleventh grade, the boy seemed suddenly to realize the meaning of what his coaches had been telling him. During that year, he was ejected from only one game. In his twelfth year, his coaches remarked that several times in one game he walked away from opponents who had deliberately hit him. Some of the same officials who had complained of his lack of courtesy remarked about his gentlemanly conduct. During his senior year, he made the all-league team by unanimous vote, and played in two all-star games.

### *Discussion About Rules Can Modify Behavior*

One high school reported that at the beginning of the term a bulletin was sent out to be used as the basis of discussion in homerooms.

The bulletin was built around two main problems:

1. How can we show appreciation to the taxpayers for our fine buildings and recreation facilities?
2. What cafeteria procedure is desirable in the best interests of all concerned?

Many suggestions for discussion were included in the bulletin, such as fourteen rules for desirable cafeteria conduct. With the help of this bulletin, teachers or student body leaders could easily supplement the suggestions offered by pupils.

The discussion of problems and of possible solutions for these problems helped every student to see the need for rules, to understand rules better, and to become a party to the general acceptance of rules, with the opportunity of improving on them when such improvement was needed.



## PART II — DEVELOPING A POSITIVE RELATIONSHIP TOWARD OTHERS

What is meant by “developing a positive relationship toward others”? Certainly it does not mean that one should become a “doormat” or exhibit continuously harmonious feelings toward all the actions of others.

It does mean, however, recognizing the worth and dignity of every person, regardless of race, color, creed, ethnic background, or socioeconomic situation. It means being able to work with others toward the achievement of common goals, appreciating the contribution of others, and at the same time preserving one’s own individual integrity and uniqueness.

The development of a positive relationship with others is strengthened when one is able to understand how others feel in a given situation. Vicarious experiences such as those provided in stories, pictures, songs, and role-playing further such understanding.

Many of the kinds of experiences indicated in Part I of this chapter (pages 35 to 58) are valuable in helping children and young people to develop a positive relationship toward others. Similarly, the influence of teachers and of other school personnel is exceedingly important.

The following classroom incidents reveal procedures which seem directly related to helping pupils to grow in their development of a positive relationship toward others.

### A. LEARNING TO WORK WITH OTHERS

#### *Young Children Practice and Learn the Best Ways of Working Together*

The kindergarten group needs a playhouse. The children plan and work together, measuring, sawing, hammering, helping, and discussing. There are only a few tools, so they need to share, take turns; they learn to wait patiently and to help one another. Discussion follows: new work plans are arranged.

They talk about why what they have done was good, what made it fun, and what they must remember. The group builds their own standards of the polite thing to do, or the best way to work. Friendships develop. The group grows in ability to express the kinds of behavior that they like and enjoy. They adopt and use courtesies and habits which pleasantly relate one person to another. Children can learn that each has a responsibility to make the classroom, the community and the world a safe and happy place for all. The teacher guides the learning situation so that each child gains satisfaction from good attitudes and habits as he strives to achieve his best performance. The teacher's positive, kindly attitude of acceptance of and love for each child sets the pattern and emotional tone of the classroom, and the living and learning of the second great commandment—"Love thy neighbor as thyself"—is becoming established as the basis for classroom relationships and procedures.

### *Time Must Be Found for Talking About Values*

Telling about things we like clarifies our objectives and attitudes. Many times when our class is very busy we don't have time to listen to interesting happenings, so we stop other activity and have a "talking time." Many good values come from this.

One day we started talking about our hands and feet and heads. The group decided that our hands were given to us for a very useful purpose—for learning and for making things. They were useful and not just something we happened to have. We decided that hands were not meant for hurting people, or destroying things; that if that were not so, our hands would be like clubs or scissors and not like they are. Now we hear quite often, "Tommy, your hands are supposed to help you learn."

### *Loving Understanding by One's Peers Helps to Change Attitudes*

"Love thy neighbor" was as foreign to Jack as the kindergarten room he entered at the beginning of the school term. It

didn't occur to him that he hurt his new friends, but one thing was sure; he didn't intend to be hurt, for he was the strongest of the kindergarten children.

One day Jack was ill and the children almost immediately, upon discovering his absence, said, "Goody, Jack isn't here. No fights today." Perhaps the hardest battle was fought when the children learned that they should help Jack. "You see, boys and girls, Jack does not have a home like yours. He has not had anyone to be good neighbors." Seriously thinking over the remarks made by the teacher, the children finally decided to try to help him.

Jack came back the next day and soon sensed a different attitude toward him. A few weeks later while the children were eating their lunch, Sam said, "Jack is doing better," and Joyce remarked, "He was nice last Sunday when he started to Sunday School."

With the continuation of a sympathetically helpful attitude on the part of his classmates and the help of the school, church, and foster home, Jack's attitude is gradually but definitely improving.

### *Students Learn from the Teacher's Attitude*

The best teacher of high moral values or spiritual values is the one who lives the life that reflects such values. This is especially noticeable in times of stress or emergency, and in the ways of handling problems that arise, for example: Student comes to teacher with remark, "I don't like J——. No one likes to work with her."

The answer that should be given depends on which students are involved. They have learned at the beginning of the year that one of the reasons we work in groups is to learn how to cooperate and how to get along with other people. Knowing the background of the students concerned, the teacher gave the following reply:

"We don't always like all these people and want them for

personal friends, but on the other hand we don't show our dislike by mistreating them. In fact, we can help them to become more likeable by the way we treat them. By accepting J—— in your group and trying your best to get along with her, you may help her to improve. You know we have to learn that the world is made up of many kinds of people—many different personalities.”

*Making New Friends Provides Opportunities to Practice Relationships*

Confronted with the problem of suggesting games for children of the rural schools, the physical education consultant realized that children in small schools are unable to play many of the common games because there are not enough children of a given age group. It was obvious that in order to give the pupils some valuable group experience, two or more schools would have to be brought together. In bringing schools together for “Group Experience Days” there was opportunity to provide experiences in other activities as well as physical education.

Rural children from two to four schools ranging from 32 to 99 pupils each played and talked and sang together for a full day. For easier working relations they were grouped into primary, intermediate and upper grade sections. Experiences in language arts, music and rhythms, and physical education were provided. Short presentations and discussion periods provided an opportunity for the boys and girls to learn about children from other communities, to make new friends, and to become leaders in new situations. Mingling with children near their own age in play, in singing and rhythms added to and strengthened the social benefits.

Perhaps one of the greatest values of this program was the opportunity for teachers to observe the children of their schools in new situations. Several teachers said that they learned things about their children which they could never have gained from classroom observation.

*Children Learn Resourcefulness as They Work  
Cooperatively to Solve a Community Problem*

We believe we have created opportunities to learn spiritual and moral values in our remotely situated school by encouraging an active democratic program. The children have their own school club, which they conduct through their own officers. Through self-imposed controls they have aided in making the whole school more cooperative.

The need for entertainment here for the children is great as there aren't any theaters or other forms of entertainment. This need has been partially met by the activities of the club. They have received much entertainment, as well as other values, from 16 mm. movies shown every Friday night. Some of the different experiences they get from their movies are handling money, meeting and conversing with people, making notices, running the projector, preparing and cleaning up before and after the movies, and carrying on correspondence. The funds realized from the shows are put in a bank account in the club's name. They make out their own deposit slips and mail all funds to the bank. Their treasurer pays all bills by writing checks from this checking account and is responsible for treasury reports. It has been a very close operation, so they have had to budget carefully in order to stay within their means. The club members plan to use their money in purchasing equipment they want for social purposes.

Another form of activity which they promote very enthusiastically is the square dance. This also has done much to bring about a friendly relationship among the children.

The most recent club project is a combination of a box social and a square dance for an evening of entertainment with their parents. They believe they will have even better luck in getting the parents to participate in this manner by holding the box social first, then the dance.

We have created a situation that calls for a great deal of cooperative responsibility wherein the students must possess

integrity if their club is to survive. They have managed to hold their own against such odds as bad weather and difficult heating problems. They feel that as a result of the team spirit which has developed, their program is progressing successfully and they freely express satisfaction.

### *Teacher Guidance Can Stimulate Real Change in Personality*

Three years ago, a three-teacher mountain school was badly out of hand. There were roughness and fighting on the playground and noise and disorder inside the rooms.

Looking back it seems that very little was actually done to correct the situation. Happiness and the pride of worth-while accomplishments were stressed as of paramount importance in a school. The teacher held to the belief that no school can be really bad where these forces are present, or very good if they are lacking. The problem was to find something of an immediate and definite nature to challenge the pupils' attention and interest.

The children were encouraged in their desire to form a club. They chose for its purpose school improvement and hobbies. The school program also allowed special time for hobby activities. A plan was devised so that the school and individual children could make a profit from the sale of things which they made. The children were encouraged to discuss school problems and to suggest ways of correcting them. They soon recognized that their suggestions were not of much value unless the teachers cooperated to enforce them and that, of course, solved many difficulties.

The schoolwork was made as interesting and personally gratifying as possible. Music became a part of the daily schedule. Team games and association with other schools were encouraged. These pupil-selected activities led to the development of cooperative effort because the group had determined their own worth-while purposes.

*Activities of an Advanced Drama Class Can  
Produce Consideration for Others*

When casting the annual play, the students in the advanced drama class voted by secret ballot as to which students should be given definite lead parts in the play. The balloting produced a near-tie for the male lead. One boy received ten votes, the other eleven. By agreement, the boy with eleven votes was selected to play the part at the public performance. After class this boy approached the teacher with an unselfish suggestion. Although he had been trying very hard for the part and had shown that he wanted it, he asked that the other boy have it, saying, "Did you see his face when he saw the results of the vote? I think it means more to him than it does to me." He pointed out that he had had more opportunities than the other boy, and that it was only fair for him to give up the role. His unselfishness was commended, but he was assured that his sacrifice was unnecessary as the ballot was fair. He said, "In that case, I refuse the part. Let him have it."

*Building World Friendships Is Part of Daily Procedure*

In a high school English class, a student from Mexico was enrolled who knew no English. The American students felt that there was an opportunity to be of service and to give the boy an appreciation of America. Several of the students came before school in the mornings to carry on conversations in English and to give him special help when the teacher was called away. This went on for several months. The Mexican boy finally graduated from high school with many lasting friendships and an appreciation of America which he has not forgotten.

PART II — DEVELOPING A POSITIVE RELATIONSHIP  
TO OTHERS

B. BECOMING SENSITIVE TO THE NEEDS OF OTHERS

*Children Should Be Helped to Learn the Golden Rule*

A group of mentally retarded and slow learners, with few

exceptions, came from extremely poor families. Most of them received partial or full assistance from public welfare departments. All but four received free lunches, and some had shoes and other items of clothing supplied to them. For Christmas many were expecting toys and turkeys from the American Legion and other sources. As a result of all this, the children were thinking in terms of what "I" can get, what will be given free to our family. In such situations there is danger of dependence upon one hand-out after another.

On the other hand, these children had an abundance of penny candy, bubble-gum, and penny trinkets. Also, they went to shows frequently. Upon inquiry as to the source of the money, it was learned that they got it from selling bottles and walnuts, and that sometimes pennies were given them.

The Christmas project was launched by telling these pupils about children in Korea and showing pictures of them, without homes, food, clothing, or parents. The children began to see that, poor as they themselves were, others were less fortunate. The next step was to compile a list of things that the Korean children would like for Christmas. We discussed how a cold, hungry child could be made happy by receiving warm mittens or soup. Then we cut pictures out of magazines of the things we would like to send, and made a large chart of the labeled pictures. Interest was high so we decided to save money to make the Christmas of some Korean child a happy one. Also, we decided to save money for our class gift exchange. We made a list of ways to earn money:

1. Do without shows and penny candy
2. Sell bottles
3. Sell walnuts
4. Mow and rake lawns

The money poured in daily, and every day we counted it and recorded the amount. We set a deadline of December 15 for contributions. The poorest children gave the most, and penny



candy and bubble-gum were conspicuous by their absence.

A total of \$8.20 was collected by the 15th. That day we made a shopping list from items suggested by the Junior Red Cross and then went to town to buy gifts and also the 15-cent gifts for our classmates whose names we had previously drawn.

The children were far more thrilled discussing the Christmas gifts for the Korean children than those for each other. In the entire class there was only one child who did not contribute anything. The gifts were turned over to the Junior Red Cross for distribution.

Recently, an effort has been made to channel the penny candy money into school savings accounts, and Wednesday two children are opening accounts.

### *Teachers Should Build Children's Confidence in Their Parents*

A first grade teacher is contributing to the development of moral-spiritual values by providing an atmosphere which encourages children to express freely their fears, troubles, likes and dislikes.

This fall, just before the presidential election, Sammy came to school one morning and said with a troubled expression, "My Mother and Daddy are funny. Mother is voting for Stevenson and Daddy is going to vote for 'Ike'." He seemed quite relieved when the teacher explained that she and her husband sometimes voted differently and that it is each person's privilege to vote as he wishes in America.

### *Children Respond Acceptably When Basic Needs Are Met*

In a small mountain school, the children of mixed racial parentage were in open rebellion against their world. As a result of unfortunate circumstances they had built up the feeling that they were not as good as others and they could not succeed in school. One teacher had given up the school in despair at the end of the previous year, and another had left at the end of the first month of the new term.

Although the new teacher had had very little training, she loved and respected the children and made them feel they were capable. She set an example of good manners, consideration for others, fair play, sharing, understanding, and sympathy. A spirit of good will and comradeship has replaced rebellion and deceit.

Although each pupil still infringes on certain necessary rules, each accepts the responsibility and outcomes from his own behavior like a man because he knows he deserves it.

Within three months the attitudes and behavior of these children changed to such an extent that they were able to put on a verse-choir program in a non-denominational church with much poise and self-confidence. Some of them are doing creditable schoolwork for the first time. Being accepted as persons of worth and ability, these children are becoming worthy and capable citizens.

### *Children Learn to Treat Others As They Are Treated*

A fourth-grade teacher in a large school does outstanding work in guidance with the entire class by always considering the individual and group relationships. This teacher gives every child a feeling of importance; a feeling of freedom to initiate; a feeling that he must consider others. All of this guidance is a part of the regular classroom procedure.

In social studies all have opportunities to work on committees; to make choices; to assume responsibility; to consider the rights of others; to grow in appreciation of others' contributions and to realize how dependent we all are upon cooperation and understanding. The following is an example of a conversation: "Johnny, why should we be quiet when we are working in our room?" Johnny replied, "Somebody might come in." The class discussed this and decided that we do right because it is the good way of life, not just because someone might see us. This teacher makes every effort to have beautiful pictures, flowers, and interesting books in her room. Her voice is well modulated

and sympathetic in tone. She encourages the pupils to make decisions on right and wrong behavior so that they may become accustomed to considering or weighing their actions. She utilizes each opportunity to relate any happenings within the school to life situations.

### *Desirable Attitudes Grow Through Recognition*

Student members of the Inter-School Council, composed of the ten high schools in two counties, have developed a Sportsmanship Code. This code of ethics applies to the behavior of the members of the student bodies of these schools, including their teams, at all athletic events. The actions of other spectators are also considered in the rating of schools made at each event. A trophy is awarded to the school having the highest rating at the close of the school year.

Member schools report that this student-and-faculty-centered project is an effective procedure in developing desirable attitudes.

### *Morals and Manners Are Presented in Children's Fiction*

Before National Book Week, the fifth-grade class had the privilege of reading new books purchased for the school library. At first the boys and girls had fun browsing, but nobody seemed interested in telling about the books. They just wanted to read. During this time, some books seemed to be popular, others were rejected.

The County Librarian suggested that she would appreciate the help of the class with a radio program to be broadcast for ten minutes each evening of Book Week. This seemed a tremendous assignment but the children's enthusiasm was not to be discounted. Opportunity was at hand to satisfy four of their basic urges to learn: (1) to dramatize, (2) to create, (3) to communicate and share, (4) to receive recognition.

First, the class gave oral book reports. Later they became book salesmen, finding all the qualities that would sell a book.

Then they wrote book reports. Some of these were tape-recorded and evaluated. From these activities certain conclusions were drawn: Hearing narratives could be tiresome; reports needed to be improved; hearing a dramatization of a part of a story made one want to read all of it. This led to the idea of dramatizing favorite books, and it was challenging to see the eagerness and spontaneity of the children in their work on the Book Week programs.

One morning the class discussion brought out the fact that the books had improved our habits of *living together*. Responses were eager and surprising.

This activity was very rewarding, leading to the realization of the infinite variety of sound moral principles that children can glean from books.

The class members reported the following observations concerning some of the books read during this activity:

*The Moon Is a Crystal Ball*, by Natalie Belting (Bobbs-Merrill, 1952), "tells about legends that make us think."

*The Talking Cat*, by Natalie S. Carlson (Harper, 1952), "taught the lesson not to be stingy."

*Jack and the Three Sillies*, by Richard Chase (Houghton Mifflin, 1950), "taught us to use our heads when dealing with others."

*Henry and Beezus*, by Beverly Cleary (Morrow, 1952), "made me ashamed to be a show-off."

*Ginger Pye*, by Eleanor Estes (Harcourt, Brace, 1951), "taught us not to steal."

*Smoky, the Well Loved Kitten*, by Alice Goudey (Lothrop, Lee and Shepard, 1952), "made us want to be polite."

*Robin and Company*, by Marjorie Hayes (Little, Brown, 1952), "taught us ways to be kind."

*First Book of America*, by Edith Heal (Franklin Watts, 1952), "makes us love America even more than we did."

*Buffalo Knife*, by William O. Steele (Harcourt, 1952), "taught us to obey our parents."

*Larry's Luck*, by Mary Urmston (Doubleday, 1952), "helped us again to see how silly it is to be a show-off."

*Friendship Can Grow Out of Service to Others*

Our upper-grade children are exchanging art ideas with the children of Japan. This art and poster project appealed to the pupils and within three weeks they had greeting cards and posters on their way across the Pacific. The teacher has encouraged this program, hoping to establish feelings of good will through starting a service to others.

In appreciation of our exhibit, some of the schools of Japan are sending a collection of their talent to our school. This service can help to build in the hearts and minds of our children a good will toward children of other lands.

The pupils are very active in Junior Red Cross work. They have formed committees and have adopted the Polio Ward of the Women's and Children's Hospital. The work consists mainly of writing letters and making sketches of the immediate community to send to the patients. The children in the hospital are not able to answer the letters, but the therapists write for them. Some of the children have been "adopted" by members of my classes.

The filling of the Gift Box is a project carried on throughout the year. Joke books are made for the soldiers of the Army and Navy Hospitals and sent to the Pacific Area for distribution. Children bring much happiness to themselves and to others as they become thoughtful of others and in turn shape their lives in the paths of greater service to others.

Our classroom motto is: "Do something kind for someone each day."

*Caring for the Less Fortunate Puts the Golden Rule Into Practice*

A new boy came into our class and was doing acceptable work, but in less than two weeks, he was in bed with tuberculosis. Our class of exceptionally healthy boys and girls did not realize at first what that meant. One said, "Oh, well, he does not have to study—he has all day to play." Since he was a member of our class, and sick, we decided to investigate. A committee

brought back the report that he was in bed ALL day, in a little, poorly furnished room and that he had a dozen brothers and sisters. "In bed, ALL day"—that was bad, very bad, even worse than fractions. Then, from one child, "What could we do? He is a member of our class—we should do something." A sense of responsibility was dawning. We called in an older brother to find out what our boy would like, what things he could use. We wrote a letter to the visiting nurse to find out what was needed and to learn if we could visit the home.

By Thanksgiving time, the class and their parents had gathered a lot of needed food, a large cornucopia full and several baskets. We had found a good mattress and bedding; we painted the tiny room; we sent pictures, which were changed every week or so. By Christmas time, we had made and bought many little gifts, and more food came in. One boy gave his pet chicken for our invalid's Christmas dinner. Parents cooperated gladly. Our class developed a tremendous sense of responsibility to the unfortunate, and they continued throughout the year to carry on activities that would make life easier for their classmate.

### *Learning Results from Discussing and Writing About Human Relations*

Students in one school learned about skills in human relations through developing a booklet, "How We Do It," subtitled "Hints for Happiness at School and Home."

One school has developed an outstanding outline of techniques to promote skill in homeroom or classroom discussions.

Another school has discussions in homeroom about etiquette for teenagers. A mimeographed bibliography of books on teenage manners from the school library is supplied to teachers.

### *Appealing to the Good in Students Helps Them to Become More Considerate*

High school students are sometimes quick to reject new students in order to keep their cliques intact. In a corrective speech

class, a boy of 15 who was physically unattractive, of a minority group, and greatly handicapped because of a cleft palate, was made to feel uncomfortable by the other students, even though he was an excellent student. He had been raised in a different environment, and his careful manners annoyed the other students. The class members were reporting on Mexico and the Canal Zone. When the new boy was asked to contribute information, he brought in a wealth of first-hand material which was not obtainable from other sources. Later, while he was out of the room on an errand, the teacher stated his problem unemotionally to the class. Suggestions for helping his speech were called for, and the class volunteered that he might make a good class president. The matter of race prejudice, which had been evident before, was entirely overlooked and he carried off his new responsibility with such success that there was no more thought of intolerance or ridicule.

### *Learning to Be Responsible for the Progress of Fellow Members of a Group*

In a tenth-grade girls' physical education class, the members were divided into groups and each group was to make up an original dance routine. Each girl in the group received the same grade, in other words, a "group grade." In one group there was a girl who had had several years of ballet training and was outstanding as a dancer, while another girl in the group was awkward, uncoordinated, and had little ability in physical activities. The teacher had stressed the fact that if any girl had difficulty, she should have the help of her entire group. Nothing in particular was said to this certain group. They made up a simple but adequate routine which they taught the uncoordinated girl to do. They were very patient and considerate in working with this girl and made her feel that she was one of them. When their turn came to do the routine before the entire class, they did it without an error. A sense of belonging, of being wanted and being able to help was a motivation which the par-

ticular girl had not experienced before and it changed her attitude toward her work. She never achieved what the gifted students did, but she improved and became an accepted member of the class.

*Music Teachers Help Students to Overcome Racial Prejudice Through Singing Folk Songs*

Among a group of eighth-graders there was tendency to look with contempt upon peoples of foreign birth, especially the darker skinned peoples, so an experiment was made to show these children through music that we are "all brothers under the skin," sharing the same emotions of love, hope, fear, patriotism, loyalties, triumph, sadness, and joy the world over. They needed to realize that all peoples share the love of country, of home and children, the same reverence for their God and have the same aspirations and hopes and troubles regardless of their language, customs, or the color of their skins.

We began with lullabies, for everyone can understand mother's love for the baby in the home. The children came to realize that the song of the mother in the Philippines, Italy, Germany, India, Africa, the chanting of the American Indian mother, and the Negro mother's crooning lullaby all express the same deep tenderness and gentle, loving care for a tiny baby, no matter what the language or the tune. A lullaby knows no color, no country, no creed except the same creed of protective love our own mothers have for us.

From lullabies, we moved to songs of romantic love; songs that express the love of beauty in nature; songs of patriotism and songs of heroism and exploits in battle, songs of triumph and sorrow and pain, songs of worship, songs of fun and humor, and many others. These were chosen from the folk music and religious music of many different countries, with special emphasis on those from peoples that the children had looked upon as being "strange" or "inferior."

Before long there was a change in the attitude of the group.



Several became intensely interested in finding out about the customs and lives of the people in some of these far-away places. There began to be friendlier treatment of the "foreigners" among us, an acceptance not before accorded these children. Incidentally, this proved to be a wonderful "lead" into study of the United Nations and the understanding of peoples.

### *Social Awareness Must Be Learned*

The development of social awareness within a classroom situation is of the utmost importance. This development, if carried through the child's life, will enable him to meet the problems of the complex social structure that our civilization presents today. The process of getting this awareness can best be illustrated by the case of an extreme nonconformist.

This boy showed complete lack of responsibility in matters concerning honesty and consideration for others. He was undependable and could not seem to function in any position for very long. He was highly emotional, showing very poor judgment, often acting on impulse. This boy was irritable, had temper tantrums, and was easily elated or depressed. He seemed incapable of any continuity of effort, but was very demonstrative and affectionate. His attacks of antisocialness were generally of an episodic type. In general the boy was disturbing to the entire class, his outbreaks being unexpected in one sense, and expected in another. The general feeling was "Oh, that's just \_\_\_\_\_."

The steps taken to re-educate the boy were as follows: first, a study was made by the school of his home conditions, past life in the town, and past school experiences. Contact was then made with the parents, who were aware of the problem and willing to cooperate fully. A form of therapeutic discipline was started at the home and in the school. The controls were simple and few at the onset, gradually building up as time went by. Generally speaking the major point at this time was to eliminate some of the skills of aggression and habits of indulgence of im-

pulse which the child had built up in the past, and to substitute for them some of the controls which society demands of its members.

Second, the practice was established of removing any and all protection of the boy from the natural consequences of his actions, so that he would learn to stand by himself and take the punishment for any act which his impulsiveness provoked.

Third, it was necessary to form a consistent, well-organized policy in which impulsive behavior would invariably be deprived of success. To do this it was absolutely essential that the teacher did not become emotionally involved in the scenes created.

Fourth, a sense of fairness between this child and the teacher was established by demonstrating that "no" meant just that, but that good work was well rewarded enthusiastically.

Fifth, the boy was started on a program of developing social awareness between himself and the other members of his room. At first, this was rather one-sided. The class, being used to him and to his impulsive actions, was not receptive to a disciplinary action against them as a whole, and made life very hard for him. However, after a few weeks of this type of action he started to curb many of his impulsive acts and to think before acting. This soon gave the class a chance to reciprocate and, knowing that he was steadier, to include him in many of their activities which he had been left out of before. This mutual exchange of social awareness has enlarged his entire outlook, and started him well on the way to a true social relationship with his fellows.

Lastly, it has been the goal to teach him to forego a present satisfaction for a future gain. Work along this line is not yet finished, nor will it be for some time. It has, however, progressed from zero to a point of awareness on his part of what the problem is within himself. Up to now this has been expressed mainly in his citizenship work, where reward and gain are easily seen. However, it has also been extended to include some of his other activities. For example, he was unable to do arithmetic with the

rest of his group. Because of his refusing to master the multiplication tables he was placed in a lower group and told that when he could do the tables, he would be returned to his original group. Within two weeks, by working very hard, he had completely mastered the tables.

Many little things, such as the above, are helping this boy to become aware of the complexities of life in a social condition. He is much happier and is much better adjusted to conditions around him. The entire class has gained in social receptiveness and social awareness by interaction with this member. The whole spirit of the room has changed for the better. Any action which increases the social awareness needed by the individuals of a group in living together for an entire school day is of vital importance in modern education.

### *Study of Greek Culture Leads to Increased Sensitivity to the Feelings of Others*

During a study of Greek culture the class was considering the experiences of two Roman boys who went to Athens to study.

A chapter contrasting the Athenian and Spartan civilizations was productive of much discussion and interest, as these ways of life were contrasted and evaluated and eventually compared with examples of totalitarian and domestic states in modern times. The idea of the worth and dignity of the individual in a state that exists for the people, as contrasted with the situation in a state in which the individual exists for the state, made a strong impression. Assuredly the reading and discussion brought about a greater appreciation of the concepts on which our democracy is founded.

Reading based on a letter which contrasted Athens and Rome brought forth strong reactions concerning race prejudice. One Roman boy had written home about his life in Athens, saying that he had many Greek friends and hence did not wish to criticize all Greeks, but that the treachery of the Greeks was well known. This was a reference to the famous phrase of Virgil

about the Trojan horse: "*Timeo Danaos et dona ferentes.*" (I fear the Greeks even bearing gifts.) He added that the Greeks, however, speak of the treachery of the Romans. "*Interest utrum Romanus an Graecus sis.*" (It makes a difference whether you are a Greek or a Roman). This was a springboard for much discussion, leading to the conclusion that there is a great need for understanding among all peoples, and of tolerance for other ways of life and belief.

### PART III — UNDERSTANDING AND APPRECIATING OUR AMERICAN HERITAGE

The understanding and the appreciation of our American heritage involve a knowledge of facts about American history and government, but they include more than that.

What are the values in American life? What is the essence, the core, of our American ideals and traditions? How can we develop greater love for our country—its land, its people, its accomplishments, its ideals? What responsibilities stem from the freedoms granted in our Bill of Rights? What is the essence of the remarkable method of problem-solving which has become traditional in American life? What part has religion played in our American heritage? How is it reflected in American life today?

The experiences recorded in previous sections of this chapter reflect values important in American life; otherwise, they would have no part in this publication.

In the following pages, however, examples are given of classroom experiences which bear directly on the development of greater understanding and appreciation of our American heritage.

#### A. LEARNING ABOUT VALUES AND RESPONSIBILITIES

##### *Growth Toward Self-Discipline Is Encouraged*

After a summer of vacation freedom, some students seemed loath to discipline themselves satisfactorily. To meet the prob-

lem, each class held a panel discussion on the subject of classroom behavior. In the organizational meeting, each of the elected panel members suggested topics which could be discussed on D-Day (Discussion Day). Some of their topics were: What is an ideal classroom? What keeps ours from being ideal? What part does our action between classes play in our classroom behavior? Should teachers rule with an iron fist? How can we improve our behavior? How can we achieve an ideal classroom?

On D-Day, a tape recording was made of the six panel discussions. When the recordings were played back, the speakers noted where they needed to make improvements in conducting future discussions. Some of the statements made by class members during the discussion were:

"I don't think it should be up to the teacher to make us behave."

"After all, if we have to be forced to behave, we'll never learn to depend on ourselves."

As a result of the panel discussions, three of the classes instituted student government to control those who were inconsiderate of their classmates. After three weeks' trial, the process of self-discipline is already strengthening the character of these adolescents.

### *Young Children Learn Self-Control through Practice*

A primary school, kindergarten through fourth grade, has organized a student council which acts as the steering committee for this school. One person from each class makes up the council. New members are selected every two weeks. Meetings are held regularly twice a week. The council discusses types of games and activities for recess and noon play. Rainy day games are organized. Where an emotional or discipline problem is involved, the problem is discussed, but not the person. The problem is usually settled by suggestions on how everyone can help to keep it from happening again.

The council has worked also in health and safety education.

Two weeks were devoted to the care of the teeth. The representative from each class reports to his group the council's discussions. This motivates many children to do extra research, and brings information to their class as well as the council. This has been particularly good for enrichment of the program for the bright child. Public relations have been improved by the contacts these children make with people in the community when they are looking for answers.

Outside activities have included taking reports to newspaper office, asking dentist about care of teeth, and asking nurses and doctors about proper food.

The purpose of the council is being achieved. It was organized to give everyone in school—children, teachers, custodians, bus drivers, cafeteria workers, and the administrator—the feeling that “This is OUR school and WE have a responsibility in making it the very best school we possibly can. We shall share our happiness and help each other with difficulties.”

### *Cooperation Is Learned as the Way of Democracy*

The class members were particularly noncooperative and unwilling to work together on any project. Nearly every activity meant rivalry and jealousy. We talked about our “group” and its place in the school and community, and its training for the future. But still there was no desire to work together; we discussed the fact that it takes many to do a piece of work and that it can really be done well when folks plan and work together, some taking larger parts and others smaller, each worker being necessary. We happened to be studying the value of parts in singing. We found out how to play notes together and make lovely sounds; we also tried the notes that quarreled. The next day Alden’s “The Palace Made by Music” was read to the class<sup>5</sup>. Almost immediately, discussion began. It stayed on music for a while, then one boy said, “Maybe working together is like

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<sup>5</sup> Raymond M. Alden, “The Palace Made by Music” in *Why the Chimes Rang*, Bobbs-Merrill Company, 1908.

playing music." With very little guidance on my part, many of the children saw the point and suggested ways in which more "harmony" could be brought into our group. We failed many times, but there was definite progress. By Christmas time we were very proud of our desire and willingness to fit into our parts in the Christmas program, to recognize the importance of each, and to enjoy and appreciate the new feeling of cooperation and harmony.

### *Stories Carry a Message Regarding the Values of Sharing*

Few of the children in our small rural schools attend any religious service, and as a result, far too many fail to understand the spiritual meaning of the religious holidays, Easter and Christmas. Because of this, each year, especially at Christmas, the spiritual aspect of the holiday is stressed.

This past Christmas one of the stories presented to the children was "Christmas Express," by B. J. Chute from *Adventures for Readers, Book I*. It was chosen because the entire theme was in the spirit of sharing, and in addition it was written in a humorous manner. Some misgivings about the selection were held, since the story was written for older children, and five of the twelve children in this multigraded rural school were in the five lower grades. While the story was being read aloud to the children, a change came about in their listening attitude. It appeared that the selection hadn't been so unsuitable after all. The children were very much absorbed in the progress of the Christmas tree. At the conclusion of the story, they all enthusiastically exclaimed that they had liked it. It had strongly appealed to them because the feeling of good will and understanding was present throughout. As Jerry, the main character in the story, planned a Christmas for two children on a transcontinental train, everyone from an army private to a pompous Washington official took part in the preparation of the tree. The children appreciated the climax of the story, when the dignified colonel offered, as a star for the top of the tree, his Congressional

Medal of Honor. They understood why the colonel's gift was fitting since the spirit of sharing could be so much a part of this holiday.

### *Developing Desirable Character and Moral Traits Through a School Club*

The Stamp Club, comprised of boys and girls of the fourth, fifth, and sixth grades, meets every Wednesday morning. We learn the stories behind our American stamps. This helps to teach us much of American history, geography, and science as well as the lives of the important people pictured on our stamps. Fine character-training lessons are presented by a study of the lives and deeds commemorated by American postage stamps.

### *Family Living Courses Are of Vital Importance*

The "Family Living" section of senior goals presents excellent opportunities for teaching moral-spiritual values.

For example, one class exercise consists of learning a marriage vow, generally that of the individual's own religious faith. With this as a starting point, we discuss the sacredness and gravity of the vow and the responsibility each partner assumes for the life-long happiness and welfare of his spouse.

We stress to our seniors the grave responsibility of parents for the moral-spiritual education of their children, noting that their responsibility in this field is greater than that of school, church, or any other social agency.

We point out the close relationship of church and home. We are completely nonsectarian, stressing the points that all churches are interested in high ideals and that religious experiences will aid parents in fulfilling their responsibility for the moral-spiritual education of their children.

## B. LEARNING HOW PROBLEMS ARE SOLVED IN THE AMERICAN TRADITION

### *Values Are Learned Through Extra-Curricular Activities*

1. Since all high school students are involved in the student



government (organized by registry, class, and Executive Council), through it the entire student body receives training in moral-spiritual values. Following are some ways in which student government and related activities either directly or indirectly train students in these values:

- a. Practical training in *democracy* is offered, since the students have government by consent of the governed and have training and experience in leadership and participation in groups.
- b. Under the general supervision of a sponsor, *responsibility for self-direction* is placed in the hands of committees and individuals elected to office. For example, service societies control auditorium conduct; class and student body and registry officers plan and direct activities.
- c. A *spirit of cooperation* is developed in the various class and student body activities.
- d. Leadership is developed by the widespread use of committees and organizations which give many experiences in leadership.
- e. Respect for law is evidenced in the fact that the entire student body, through direct vote and/or representation, has written and amended its constitution, makes other rules as needed, and enforces these laws through the Council or service societies. A recent example of student-planned-and-enforced rules is the "Student Body Plan for Improving School Citizenship."
- f. The system of government stresses the *rights and responsibilities* of the *individual*.
- g. Fairness and brotherhood, basic to training in democracy, are evidenced in the fact that the students choose their leaders for their individual merit, without regard for race or color.
- h. *Loyalty* to their school, their class, and to one another is developed.

- i. Teachers and registry officers conduct in registry actual *lessons* in leadership and participation in *group discussion*. Student body officers prepared outlines for this training, which stresses *respect* for the *opinion* of *others*, as well as discussion techniques.
2. Each year there is a school service project, decided upon by the entire school. Activities have included collecting canned foods for the needy overseas or at home and a paper drive to earn money for CARE packages for Europe and Korea. Moral-spiritual values inherent in this drive include *generosity*, *perseverance* in pursuit of worthy goals, *cooperation*, and *good will* toward fellow men.

### *Participation in Solving Problems Is Part of Our American Heritage*

Problems of sharing materials and of good sportsmanship have often been solved by the children themselves. A student council is comprised of two representatives selected by the classes, grades one through eight. The council meets twice a month with the principal.

One problem which arose involved better control and cooperation in the use of playground equipment. When first raised in one of the classes, this problem was brought to the student council, where the principal referred it back to the classes for discussion. Although the intermediate and upper grades carried the major responsibility in working out this problem, the primary classes gave some excellent suggestions. Suggestions brought to the council by the class representative were listed. These were further discussed in informal class meetings and the representatives then brought the final class suggestions back to the council.

The end result was a pupil-developed set of standards which have been applied to the use of playground equipment at the school. In developing these standards the intent was to utilize fully the ability of the youngsters to think for themselves in solv-

ing a mutual problem. The final plan is thus one which they support because it is their own. The whole operation, time-consuming as are most democratic decisions, was a typical example of the practical application of group processes in solving a problem in group living.

### *Developing a Sense of Responsibility for the Good of the Whole*

Problems of concern to the school are presented largely through the school newspaper. Here are some that pertain to good daily human relationships: The custodian needs help. The boys' washrooms are getting to be too messy, reports one child. The librarians are having too much difficulty in shelving books, and they ask for consideration. The traffic boys find that some folks are careless about traffic rules and ask everyone to take a second look. The principal frequently thanks active service groups for service given and asks for cooperation on rules that are important to everyone in the school. School functions such as open house, Book Week and Halloween are publicized.

### *Pupils Solve Problems Common to the School*

The staff and student body of our school felt that extra emphasis was needed on general behavior by our student body both in school and in the community.

The Student Body Government members and a committee discussed the problem and suggested a general pattern to be followed in attacking the problem.

The entire student body, in their social science classes, discussed these points as part of their guidance program and set standards of approved behavior for us to follow. The Student Council suggested that as violations occurred the incidents should be discussed by all classes at their regular class meetings. Pupils were given opportunities to express their experiences and beliefs until an understanding and a conclusion were reached.

General behavior and some specific phases of it have improved, since the students spend days discussing behavior at

home as well as in class. Articles written by students have appeared in the local newspapers and parents have commented about the improvement at bus stops and in the community in general.

In class meetings children often want to bring about order and orderliness by policing and punishing misbehavior. A better practice is to draw from the group the ideas of self-control, responsibility, and helping others to help themselves. When the school program provides the guidance suggested above, children get gratification from being charitable toward others.

### *Children Become Aware of Real Problems as They Live Them*

After listening to a talk by a representative of an automobile club several years ago, the pupils were encouraged to adopt the slogan of "Safety First." Stories and poems were written, and, as enthusiasm was engendered to *do* something, plans were developed which led to the formation of a Safety Council.

Two representatives were chosen from each grade, three through eight, to attend a meeting held during the lunch hour each Friday. A constitution was adopted and officers were elected under the leadership of a teacher-advisor who was most successful in impressing upon the students the real service they were rendering the entire school. It was considered a great honor to be elected to a seat on the Safety Council.

The pupils on the council took their responsibilities seriously and carried on the meetings in a most dignified manner. Ways and means of being more alert to the need of safety precautions on the grounds, in the building, and on the buses were fully discussed at these meetings.

After the Council had been organized, its duties were broadened to include the responsibilities of a court. The members of the Council drew up a schedule of misdemeanors and a list of accompanying punishments. After two warnings by a Safety Officer on the playground or bus, a pupil was brought before the Council. The pupil had a chance to defend his action after

the details of the misdemeanor were briefly stated by the Safety Officer who made the complaint. After hearing the details of the case, the council members considered them and voted upon the penalty. Safety Officers were responsible for seeing that the offender carried out his penalty. The decisions of the council were considered just by the offenders. This activity for implementing self-government principles is remembered by those who participated in it. As adults, many of them later have remarked upon its value.

### *Standards of Conduct Are Raised by Group Action*

Student members of the Inter-School Council composed of ten high schools in two counties have developed a Sportsmanship Code. This code of ethics applies to the behavior of the members of the student bodies of these schools including their teams, at all athletic events. The actions of other spectators are also considered in the rating of schools made by the officials at each event. A trophy is awarded to the school having the highest rating at the close of the school year.

Member schools report that this student-and-faculty-centered project is an effective procedure in developing desirable attitudes.

### *The Current Scene Is Used to Teach the American Way of Life*

In the English III class, a recent theme for study has been "The American Way of Life," involving the beliefs, attitudes, and ideals that have contributed to the development of Americanism. As one means of providing an opportunity for the students to express their feelings and impressions of just what such a life means to them, they were taken as a group to watch the televised broadcast of the Presidential Inauguration. Following are some of the written comments concerning the ceremony:

"The President asked everyone to listen while he gave a private prayer. It made you feel that he was sure that prayer would help him through. Americanism is the belief in God."

"Here was a man who was truly the people's choice. The election had been free with no fear of certain officials or of a certain party. This is part of what is meant by a country's Freedom."

"I was particularly interested in the words of 'America the Beautiful' and 'The Star-Spangled Banner.' They had never seemed before to mean as much as they did this time."

"There was no bitterness when the change came. The Old was respected and the New was accepted."

"You were made to feel the solemnity and sincerity of the occasion. The prayers were given by Catholic, Jew, and Protestant each in his own way."

"The Inauguration meant to me that all men are created equal and can attain anything that they have the *ability* and the *desire* to achieve."

*Student Participation and Accurate Information  
Bring Understandings and Appreciations*

The Senior Problems Class while working on a unit, "Immigration and Race Relations," decided last year to put on an assembly program for Brotherhood Week.

Conscious of the fact that America has been populated by immigrants from many nations who have all helped to shape with their hands, with their minds, and with their hearts the character of our national life, the class planned a panel discussion to cover all phases of racial and religious discrimination.

The group chosen by the class to present the discussion gathered a great deal of material, much of it clipped from current magazines and newspapers. They called on various organizations for pamphlets, leaflets, and bulletin board display material. One of these organizations also supplied the motion

picture, "Prejudice," which was shown after the panel had finished its discussion.

The panel, confronted with a mass of information, decided to organize its discussion along the lines used by the President's Committee on Civil Rights. They discussed the American heritage—the promise of freedom and equality. Four basic rights which are essential to the well-being of the individual and the progress of society were examined:

1. The right to safety and security of the person
2. The right to citizenship and its privileges
3. The right to freedom of conscience and expression
4. The right to equality of opportunity

In the discussion of each of these rights, violations and shortcomings were pointed out. Usually, stories in current newspapers and magazines were used to illustrate discriminatory action. On the opposite side of the picture, the progress which we have made in achieving racial and religious understanding was also illustrated. The forum among Catholics, Protestants and Jews in Fresno was used as an example of religious understanding and cooperation.

The class felt, after the discussion was over, that the current scene is not entirely dark—that the greatest hope for the future lies in the increasing awareness of the gulf between our civil rights principles and our practices. They agreed, too, that no nation in history has ever offered more hope of the final realization of the ultimate ideal of freedom of equality than has ours.

This practice is highly recommended for any school that has religious or racial minority problems, since the future of our nation rests upon the character, the vision, the high principles of our people. "Democracy, brotherhood, human rights—these are the practical expressions of the eternal worth of every child of God."

### *Students Assume Responsibilities for Supervision During Assemblies*

Frequently at the school's Associated Student Body meetings, school problems are discussed. Many times class representatives present suggestions designed to improve student conduct. On one occasion a representative of a group of boys appeared, suggesting student supervision at our assembly programs.

The suggestion was to station about six ninth-grade boys at key posts in the auditorium. They were to supervise all students, not only during the actual program, but while entering and leaving the building. Fire drill and the welcoming of school guests were among their duties.

The Associated Student Body voted on and passed the proposal, subsequently submitting it for the principal's approval. Student approval was spontaneous because the disciplinary measure was their own idea from the beginning to the end. With a small amount of teacher backing and guidance, this action proved to be so successful that it has now extended to the cafeteria and eating areas during the lunch hour.

### *Freedom to Speak Is a Guaranteed Value of Democracy*

Moral-spiritual values are inherent in the work of a speech class. The entire idea of freedom of speech relates directly to the rights and privileges of our fellow man—certainly character building material. Since the entire world of fine literature is included in the realm of speech training, the moral principles embodied in that literature are inculcated in young minds. To give a concrete example: As an exercise for resonance we often use James Weldon Johnson's "*Creation*." This is a splendid tonal exercise, but *more* than that, a healthy discussion of the beauty of the images ensues, as well as a glimpse of simple faith in the Creator.

Respect for others and a tendency to "Do unto others as you would have them do unto you," are inevitable developments in the public speaking section where we train listeners as well



as speakers. We use positive psychology with our speakers, endeavoring to mention their good qualities first. This develops in our audience an awareness of the good present in all things. It develops a sense of fair play and kindness toward others. Discussion methods instill a desire for truth without bias and prejudice. Respect for others and their opinions grows as discussions progress.

### *Students' Activities Build Good Citizenship*

Good citizenship is demanded of the individual in school, and also outside of school, particularly when he participates in actual civic activities.

In our student court procedure, especially as it has been conducted this year under the management of our elected Chief Justice and his Staff, several gratifying results have been realized from the "man-to-man" attitude which has been manifested toward certain students who have been summoned to the student court for counseling. Their rights have been emphasized, and appeal to their desire for worthy membership in the Student Body has been fruitful in several cases.

The most gratifying reward for the teacher in this matter of trying to develop moral-spiritual values is in the friendships which endure into the adult life of the students. Letters from the boys in the armed services, as well as expressions of appreciation from "grads" who return to visit the school, are proof that discovery of moral-spiritual values is a very vital although intangible phase of school experience.

### *Committee Action Serves the Class*

Citizenship, responsibility for conduct, leadership, and followership are taught through the committee approach. Early in the term, the eighth grade class elects officers.

The class, through its parliamentary sessions, analyzes units of work, recommends methods of study, searches for references, locates outside resources, and conducts discussions. These ac-

tivities are carried on through committees selected by both class and teacher. The basic key to the system is the granting of considerable responsibility to the class.

*Suggestions for Successful Participation in Group Discussions*

- I. Be recognized by the discussion leader before you speak.
- II. Speak your mind freely. Think first; state your conclusion. Don't be guilty of continually thinking out loud. Differentiate between a fact and opinion.  
The discussion meeting is yours. A chance for you to say what you think. Say it. Here everyone's ideas are worth just as much as anyone else's. Remember: No one else has your background and experience.
- III. Listen critically and thoughtfully to others.  
Try hard to get the other person's point of view—see what experience and thinking it rests on. Don't accept ideas which do not seem to have a sound basis. *Remember:* On almost every question there are several points of view.
- IV. Don't let the discussion get away from you.  
If you don't understand where it is going, say so. Ask for examples, cases, illustrations until you understand. Try to tie up what is being said with yourself.
- V. Don't monopolize the discussion.  
Don't speak for more than a minute or so at a time. Give others a chance. Make your point in a few words, then pass the ball around to someone else. *Remember:* It does not matter who carries the ball as long as it is carried.
- VI. Indulge in friendly disagreement.  
If you find yourself on the other side of the fence in the discussion, say so and tell why. Don't insist on your ideas as being correct to the point where you will not listen to what others have to offer, but disagree in a friendly way. A sound conclusion is our goal. Good humored discussion leads part way there.
- VII. Maintain a searching attitude.  
Come to meetings with questions in mind. Make notes of questions and points of disagreement and bring them to the meetings. Preparation saves time.

### VIII. Strike while idea is hot.

Don't wait until you are called on before speaking. That good idea you may have will either be forgotten or presented by someone else if you wait. Indicate your desire to speak when the idea comes to you.

### IX. Check leader if he departs from his function. The leader should not force his ideas on the group, or attempt to tell them what to do or decide, and should not allow discussion to wander.

### *Remember*

A discussion, being the product of the thinking of many individuals, may be compared to a body made up of many organs. You are one of the organs which make up the whole body of the discussion. If you are inactive, the whole body will eventually suffer. The discussion can only be as good as the intelligent, active participation of each individual.

### *Suggestions for Successful Leadership of Group Discussion*

- A. Know the subject you are presenting as well as you can.
- B. Plan your agenda, listing topics to be discussed in the order of their importance. If possible review the agenda before the meeting with your registry teacher or sponsor (for Class Committee).
- C. Present problems for discussion to the whole group in a clear, concise, and interesting manner.
  - 1. Cite examples to illustrate the problem.
  - 2. Give impartial pro and con. Do not force your ideas on the group.
  - 3. Be enthusiastic about solving the problem.
- D. Clarify points of doubt.
- E. Have someone take notes of the discussion; this will prevent good ideas from being lost.
- F. Have individuals raise their hands if they wish to speak. Call on the person by name when you recognize him as the next speaker.
- G. See that speakers address the entire group, not just you.

- H. Use well aimed questions that can not be answered by a yes or no. (Have these questions planned.)
- I. Move the discussion along; don't let it lag on one phase.
- J. Be relaxed, good humored, and patient.
- K. Spread the discussion around.
  - 1. Call on those who are shy by name.
  - 2. Refrain from letting one person speak too many times.
- L. Summarize from time to time.
  - 1. Bring out already presented pros and cons.
  - 2. Vote if you desire to get a definite opinion of the majority.

### *Remember*

The effectiveness and efficiency of a discussion depends upon you, the leader. Your preparation and ability to lead can mean the difference between a "dead" meeting and an enjoyable, profitable one.

## C. PARTICIPATING IN PATRIOTIC EXPERIENCES

Every child in the thousands of schools and classrooms of California has a continuous variety of patriotic experiences. From his first pledge of allegiance to the flag to his final singing of the national anthem at high school graduation, a devotion to and an understanding of the American way of life are stressed. Some of these experiences tend to develop an intellectual understanding of our American democracy, while others make a strong emotional appeal.

The following activities are examples of the kinds of experiences through which students in California schools participate in and come to understand and appreciate our American heritage.

### *Patriotism Grows as One Participates in the Salute to Our Flag*

Gazing upon the flag of our country and pledging allegiance to it should be a soul stirring experience. The meaning of the pledge should be thoroughly understood by every child and

citizen. The recent addition of the words "under God," authorized by act of Congress, gives added significance to the pledge.

### *Singing Our National Songs Can Be a Stirring Experience*

Singing or hearing the "Star Spangled Banner," "America the Beautiful," and "America," can become a meaningful, stirring, emotional experience. Each child should be helped to understand fully the meaning of the words in these songs. The words should be memorized by those who are able.

### *Studying Our Constitution, Bill of Rights and U. S. History Is Essential*

The Preamble to the Constitution of the United States clearly states why we are united. It gives meaning to our American democracy and to the processes of cooperation. If possible of attainment, the preamble should be understood and memorized by each child before graduation from elementary school. The Bill of Rights recognizes the dignity and the essential worth of every individual. The history of our country, study of which is required by law in both the elementary and secondary grades, is the record of a great people engaged in experiment in freedom, destined to have repercussions throughout the world.

### *Learning About Our Great Leaders Can Be an Inspiration*

Students should be familiar with the names and contributions of our great national heroes. Lincoln's address at Gettysburg should have meaning for all patriotic citizens and is worthy of commitment to memory. The appropriateness of action in relation to the needs of the times will be learned from reading the best biographies of our national heroes. Personal results can also come from participating in the study of our national heroes. One teacher writes:

"A boy in my class seemed to be quite affected by one of Lincoln's letters, the one in which he admitted to General Grant that he, Lincoln, had been wrong. The boy evidenced surprise, and stopped trying to shift the blame to others whenever criticized."

### *Presenting a Patriotic Program Provides Many Avenues of Growth*

One school district received national recognition for its program, *I Am an American*, which was conducted as a district-wide project. Each topic was worked out for every grade level according to the maturity of the children. A brief outline of this program follows:

#### *A. Basic Belief for All Children*

“As a citizen of my school, my neighborhood, my city, my country, my state, of the United States, I have both rights and responsibilities.”

#### *B. Topics Studied and Presented by Each Grade*

First—School Organization; People, Places, Plans, Regulations.

Second—The American Flag and Pledge of Allegiance; Observances of respect to Flag as indicated in Flag Code.

Third—American Songs.

Fourth—American Holidays; A Calendar of Patriotic Holidays, Names, Dates, Significance.

Fifth—American Heroes.

Sixth—American Documents Which Show American Ideals.

Seventh—American Memorials.

Eighth—Citizens' Rights and Duties Related to Voting and Participating in Government.

### *Impressive Patriotic Ceremonies Convey American Ideals*

President Eisenhower has said, “The cause of peace is one to which I am dedicated.” In the same spirit, students of one high school assembled on the athletic field for an Armistice Day program. The brief program included the customary raising of the flag and the Pledge of Allegiance by the Student Body.

This was followed by a message from a faculty member, a veteran of World War II. The Drill Team presented a colorful spectacle. Then a prayerful composition, written by members of the Advanced Composition Class, was read. Upon a signal from the student body president, all the students rose and remained standing for the flag raising, the prayer, and the playing of the "Star-Spangled Banner" by the school band.

### *Student Gives Account of Impressive Ceremony*

Some of the high school seniors in one school system were asked to write about the most inspirational experiences they had had in school. Many replies were significant, among them the following:

At about nine o'clock the morning of January twentieth, 1953, we went to the auditorium to listen to the Presidential inauguration ceremony. As the ceremony began, a hush came over the crowd. As the National Anthem began, all at once I sensed a feeling of genuine humility taking hold of everyone. As the oath of office was taken, in the solemn ceremony which followed, I cannot believe there was one irreverent soul present. Each and every one must have been mentally on his knees in hopeful prayer for the future.

### *Graduation Exercises Inspire Loyalty and Love of Country*

One high school senior, in writing of his most inspirational experience, has this to say:

One of the most inspirational experiences I have witnessed and taken part in was my graduation. As we came into the field and took our places on the bleachers, we were a group of almost six hundred. Then we rose and faced the flag, waving gently in the breeze. The orchestra began playing "The Star Spangled Banner." As our voices blended in with the melody, shivers ran up and down my back. It was then, for the first time, I experienced the sensation that people can't put into words: the sensation of loyalty and love for my country, my home, parents, and my fellow men.<sup>6</sup>

<sup>6</sup> Los Angeles City Schools, *Moral and Spiritual Values in Education*, p. 30, Publication 580, Tentative Edition, 1954.

*Pupils Express Love of Country*

In a group of papers written by high school seniors on the subject, "This I Believe," love for country was expressed in many different ways. One pupil wrote:

"The most important thing is for every fellow or girl to give thanks to God for their freedom, and the good fortune that everyone in America has."<sup>7</sup>

D. LEARNING THE IMPORTANCE OF RELIGIOUS FAITH  
IN OUR AMERICAN HERITAGE

Since our varying interpretations of words read or spoken can readily cause misunderstandings and even dissension, the reader will need to give careful attention to the meanings of words as they are defined for use in this presentation. Chapter I specifically states what the writers imply when they use the words "church," "religion," "sect," and "secular." These definitions have been secured from standard references.

Some critics of public schools say that schools are Godless and that teachers are unwilling to teach the spiritual values of religion. This is untrue.

The school's attitude toward the teaching of religion is in harmony with the provisions and guarantees which derive from our national Constitution, basic legislation, and major court decisions. The first amendment to the Constitution guarantees freedom of religion. The school maintains and develops an appreciative, friendly attitude toward the religious beliefs and practices of the children and their families. The school encourages children to be interested and to participate in the religious activities of their parents. The values of religion as a sustaining support of our society are taught. Understanding of and tolerance of all religions are promoted. Sectarianism is not taught. Care is taken not to embarrass in any way children who come from homes without religious affiliation.

The following activities, intended to help children to gain

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<sup>7</sup> *Ibid*, p. 57.



respect for and to value religious faith, were reported by teachers as practices<sup>8</sup> in their schools:

1. Study of our national documents and papers reveals a background of religious faith:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed, by their Creator, with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."

—*Declaration of Independence.*

"Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools, and the means of education shall be forever encouraged."—*Northwest Ordinance of 1787.*

"For every child, spiritual and moral training to help him stand firm under the pressure of life."

—"Children's Charter."

"I pledge allegiance to the flag of the United States of America and to the Republic for which it stands; one nation under God, indivisible, with liberty and justice for all."—*Pledge of Allegiance.*

2. Study of the words of great leaders reveals their religious faith:

"Reason and experience forbid us to expect that national morality can prevail in the exclusion of religious principles."—*George Washington.*

"... that this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth."—*Abraham Lincoln.*

"The faith of free men is the abiding creed of our fathers. It is our faith in the deathless dignity of men, governed by eternal moral and natural laws."

—*Dwight Eisenhower.*

3. Pupils learn the importance of freedom of religion in our national life as it is emphasized in the Bill of Rights:

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<sup>8</sup> EDITOR'S NOTE: Additional comments have occasionally been made to help clarify some of the points.

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

The Education Code of California, Section 8273, forbids sectarian teaching of any kind:

“No publication of a sectarian, partisan, or denominational character, shall be used or distributed in any school, or be made a part of any school library, nor shall any sectarian or denominational doctrine be taught in any school . . .”\*

4. Man’s search for God through the ages is reflected not only in our own country, but in other countries as well. In the study of world history, the various religions of the world are noted. How the “Golden Rule” is stated in different religions is discussed:

#### *Christianity*

“All things whatsoever ye would that men should do to you, do ye even so to them; for, this is the law and the prophets.”

#### *Judaism*

“Take heed to thyself in all thy works. And be discreet in all thy behavior. And what thou thyself hatest, do to no man.”

#### *Christianity and Judaism*

“Thou shalt love thy neighbor as thyself.”

#### *Buddhism*

“Minister to friends and familiars in five ways: by generosity, courtesy, and benevolence, by treating them as one treats himself, and by being as good as his word.”

#### *Confucianism*

“What you do not like when done to yourself, do not do to others.”

#### *Hinduism*

“Let no man do to another what would be repugnant to himself.”

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\* For interpretation, see Appendix, page 165.

5. Local institutions are surveyed. This includes recognition of the various religious denominations active within the community. The importance and influence of churches in the community and in our national history are pointed out.
6. Senior classes invite representatives of various faiths to the school to explain their viewpoint and to answer questions. One boy, in writing of his most inspirational experience, closed with these words: "It was interesting to hear about these other religious faiths, I myself being a Presbyterian." Such an assembly should always be conducted in an objective manner without the use of ritual or creed of any kind.
7. Selections from the Bible are sometimes read without sectarian interpretation. The Twenty-third Psalm, for example, is one of the most beautiful selections in literature. Pupils are sometimes invited to indicate their favorite passages from the Bible. Each pupil may point out the literary value and beauty of a selection from the version of the Bible used in his particular faith or preferred by him.
8. Moments for silent meditation are sometimes offered for those inclined so to use them. The Lord's Prayer may be analyzed and discussed by those who wish to participate. Participation is voluntary. Attention should be called to different versions<sup>9</sup> of the Lord's Prayer in the Catholic and the Protestant faiths. Pupils will be interested in the Kaddish, a beautiful Jewish prayer which may have served as the background for the Lord's Prayer:

*" . . . Exalted and hallowed be the name of God  
throughout the world. . . . May His kingdom come,  
His will be done in all the earth. . . ."*

9. Songs of a religious nature may be learned by a *capella* choirs. Glee clubs consider religious music a standard part of their repertoire. Beautiful programs which include music of different faiths are sometimes given.

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<sup>9</sup> Slightly different wording will be found in the King James Version, the Douay Version and the Revised Standard Version.

10. Certain selections from American literature provide opportunity to show the influence of our religious heritage. An example is found in one of Emily Dickinson's poems:

*"I never saw a moor,  
I never saw the sea,  
Yet know I how the heather looks  
And what a wave must be.*

*"I never talked with God  
Nor visited in heaven  
Yet certain am I of the spot  
As if a chart were given."*

11. Religious art is shown and evaluated as art.
12. Such a film as "One God" is shown to pupils and discussed. The book, *One God*,<sup>10</sup> of which the film is a condensation, is used to acquaint pupils objectively with the three major religious faiths in America: Catholic, Jewish, and Protestant.
13. Elective courses in literature are offered, in which selections from the Bible are included.
14. Study of what religion has done and can do for better living is conducted.
15. Study of American history reveals numbers of examples of the influence of religion in world expansion and colonization. The strong religious faiths that brought colonists to the western hemisphere are an integral part of our American heritage.
16. Children are encouraged to attend church and church school to avail themselves of opportunities to learn more about the Bible, the church, and the religious faith of their

<sup>10</sup> Florence Mary Fitch, *One God: The Ways We Worship Him*. New York: Lothrop, Lee and Shepard, 1944.

parents. Children from homes without religious faith should not be embarrassed in any way.

17. Study of eminent Americans reveals practical application of religious and ethical values, for example:

*Booker T. Washington and George Washington Carver*

Through studying the lives of these men, students can learn appreciation for the contributions made by minority groups for the welfare of all; respect for the accomplishments of these outstanding American citizens; respect for the God-given rights of all human beings, regardless of race, color, and creed; recognition of and respect for the simple religious faith of George Washington Carver and the use he made of it.

*Jane Addams and Juliet Low*

Studying the lives of these women can provide for recognition of outstanding work for welfare of the underprivileged; recognition of the responsibility of individuals for the welfare of those less fortunate; appreciation of the need of children to develop sound minds in sound bodies; for appreciation of the importance of community interest in all youth organizations established for all children regardless of race, color, or creed.

#### PART IV — RECOGNIZING MANY SOURCES OF INSPIRATION

Opportunities for many kinds of inspirational experiences are offered in public schools. Some are nonsectarian religious experiences, some aesthetic, some result from contact with fine teachers and administrators, and some are the result of everyday school experiences. Whatever the nature of the experience, it is hoped that pupils may be inspired with reverence for some power greater than themselves and inspired to high personal achievements and worthy service to society.

There is danger, as we all know, that inspirational experiences may result only in emotional enthusiasm without the steadying quality required to relate the experience to life itself. Then, too, we know that what has inspired one pupil may leave

another untouched. For these reasons, it is important to provide opportunities for a variety of inspirational experiences.

### *Actual Situations Can Be an Important Source of Inspiration*

Guidance toward moral-spiritual values is extremely important, yet a specific method of approach cannot be stated because circumstances vary almost daily. An excellent time to develop or emphasize value is when some unusual or exciting event has actually happened.

A robbery had occurred in the school office. Some of the children's money for musical instruments was stolen. The eighth-grade class discussed this at length, bringing out how others were injured, but most of all how the offender's character was thwarted by his becoming a lawbreaker. The discussion led to the Ten Commandments, particularly, "Thou shalt not steal." That morning was indeed an opportune time for reference to a great moral code, for the subject was live and vital and the situation was not artificial.

### *Creative Writing Helps Children Express Their Faith*

Nathaniel, a fourth grader, wrote this about faith:

"Faith is the best thing of life. You have faith in your Mother and Father, Aunt and Uncle, Grandmother and Grandfather. The most faith is in God. God is very important. Faith is in the heart of all the people in the world. Faith is important to other lands across the sea, where there are wars. The people across the sea must have faith in God."

### *Literature Can Be a Source of Inspiration*

Interpretive reading of literature, followed by discussion and writing, can bring rich dividends in inspirational experiences. One girl, describing her most inspirational experience in school, wrote the following:

"In my American literature class our teacher read poetry beautifully. The whole class listened so quietly that you could hear a pin drop."

Pupils can, if they wish, identify themselves with the spirit of great writers or can regard the works merely as great literature. Teachers will think of many examples to present, such as "I Never Saw a Moor" by Emily Dickinson, and "Recessional" by Kipling, with its impressive lines:

*"Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget."*

The literature selected does not need to have religious implications. We may not understand all that Walt Whitman wrote, but we can get a lift of spirit from these vigorous lines:<sup>11</sup>

*"I inhale great draughts of space,  
The east and the west are mine, and  
the north and the south are mine.*

\* \* \*

*"We will sail pathless and wild seas,  
We will go where winds blow,  
waves dash, and the Yankee Clipper  
speeds by under full sail."*

The value of inspirational experiences in literature was well expressed by the young soldier from Okinawa who wrote to his English teacher:

"I want to thank you for making me learn those lines from *Thanatopsis*. I said them over and over again as I went into battle."

The following books have proved useful in developing awareness of moral-spiritual values:

Alden, Raymond MacDonald. *Why the Chimes Rang, and Other Stories*. Indianapolis, Ind.: Bobbs-Merrill Co., Inc., 1945. Allegories on spiritual bravery, the spirit of Christianity.

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<sup>11</sup> Walt Whitman, "Song of the Open Road," 5, 10, *Leaves of Grass*.

- Brank, Carol. *Caddie Woodlawn*. New York: The Macmillan Co., 1935. Meeting troubles and facing responsibilities, growing up.
- De Angeli, Marguerite. *Door in the Wall*. New York: Doubleday and Co., Inc., 1949. Overcoming physical difficulties—growing up mentally and spiritually.
- Estes, Eleanor. *The Moffats*. New York: Harcourt, Brace & Co., 1941. Assuming responsibility within the family, according to age and ability.
- Eyre, Katherine. *Susan's Safe Harbor*. New York: Oxford University Press, 1942. Adjustment to loss of position and money.
- Fitch, Florence Mary. *One God: The Ways We Worship Him*. New York: Lothrop, Lee and Shepard, 1944. Religious tolerance and feeling of human solidarity.
- Gates, Doris. *Blue Willow*. New York: Viking Press, Inc., 1940. Courage and family solidarity under economic insecurity.
- Lathrop, Dorothy P. *Let Them Live*. New York: The Macmillan Co., 1951. Kindness to wild animals and a feeling for the interrelation between nature and man.
- Sperry, Armstrong. *Call It Courage*. New York: The Macmillan Co., 1940. Overcoming personal fears.

### *Discussions of Books Read Can Make Them More Helpful*

An excellent pamphlet by Margaret Heaton, *Feelings Are Facts*,<sup>12</sup> suggests the following questions as helpful guides in discussions about books or plays: (a) What happened to the people? (b) How did they feel about it? (c) Has anything like this happened to anyone you know or to you? (d) What could you or anyone else have done to change the situation? (e) What conclusions can we draw?

### *Role-Playing Gives Practice in Making Choices*

Role-playing or dramatization is another way to use the content of stories to advantage. If the story is short, read it aloud to a certain point; then let pupils act out the conclusion. Several different conclusions might be presented, and the pupils could talk over the values in each of them. The area of moral

<sup>12</sup> Margaret M. Heaton, *Feelings Are Facts: A Monograph on Human Relations for Teachers*. San Francisco: San Francisco Public Schools, n.d.



choice can be explored through stories, and through vicarious experiences pupils can be guided to think through the consequence of choices.

### *Living the Golden Rule Can Be an Inspiration*

The problem of applying the Golden Rule at home was assigned to three classes as part of their semester's work. The project was scheduled for a two weeks' period. The students were not to reveal the nature of the experiment or the reason for their actions to the family group until they began their writing.

The immediate reaction to the assignment was one of rejection, "That's too hard." This, in the majority of students, soon changed to "Let's try it." As the experiment progressed, comments were made to the effect that some parents thought that their child was ill, or assumed that the child was trying to buy something with the behavior change. In some instances students reported orally that their parents were trying to take advantage of the sudden reform.

Toward the end of the experiment more positive results were reported. "It has really surprised me because I thought their attitudes would never change." "My mother in general was more understanding, attentive and cheerful. Even her meals tasted better . . ." "Then after a while I noticed some of the other kids doing it and I asked them if they were going soft like they said I was." "After a while father also became aware and tried to tolerate certain faults of mine. We laughed together with a warmth of actually being related." "Now we get along just fine." "He (father) said to me what a difference it has made to see everyone get along." "They (parents) have sure been nice to me since I have been nice to them. I guess I'll keep it up."

The majority of the students handed in reports of the experiment. Some carried the project through the two weeks successfully, some gave up after the first few days. Only one reported a total rejection of the idea.

Most of the students, in their evaluation of the project, stated that the experience had been of real worth, and that the growth of understanding and tolerance within the family group was significant.

Another teacher reported a similar project in living the Golden Rule:

In B-10 English classes, a certain experiment always arouses a great deal of interest and discussion. We talk about the Golden Rule, its phrasing in literature, philosophy, and religion and which stories or books or persons have used it, and how it has affected people.

Students like to try experiments. In this case they are to try to practice the Golden Rule in their home life—with family, friends, employers—for three or four days, but they are to keep the experiment a secret until it is over. Of course, there are always excited comments, but they agree to try.

The students are amazed at the reactions they get, the fun they have, and the unexpected privileges or favors that often come their way as a result of practicing the Golden Rule. It is not uncommon to have someone say, "I'm really going to try to live by the Golden Rule."

### *The Golden Rule Can Be Used Effectively in Many Ways*

A pupil writes:

"Everybody was picking on a boy in our class who was of a different race from the rest of us. The teacher saw this and without saying anything to anybody, he picked up his Bible and read the Golden Rule. The boy was never picked on again in our class."

### *Pupils Experience Inspiration Through Graduation Programs and Assemblies*

When seniors in a large metropolitan high school were asked to write about the most inspirational experience they had had during their school days, many mentioned graduation programs. The following excerpt, taken from a program of graduation

exercises in a junior high school, illustrates this:

Theme—*Moral and Spiritual Values*—Our Inner Defense

Our Junior High School is proud of the job it has done in preparing its boys and girls to defend themselves in event of attack from outside enemy forces. The gradual development of those more fundamental defenses—moral integrity and spiritual awareness—has brought even greater satisfaction. Emphasis has been upon these qualities of the spirit:

APPRECIATION

HONESTY

COOPERATION

KINDNESS

COURAGE

LOYALTY

FAITH

RESPECT FOR LAW

GENEROSITY

RESPONSIBILITY

GOOD WILL

REVERENCE

Our boys and girls have grown in the power to withstand the impact of evil, whether it threatens from without or from within.

In speaking of inspirational assemblies, one person wrote:

“The most inspirational experience which I have had during school occurred during an assembly. It was part of an Easter assembly during which the ‘Lord’s Prayer’ was sung.”

*Lasting Impressions Can Be Gained Through Music*

Sometimes we underrate the power of inspirational music. The following incident was revealing:

Hal had developed a great deal of hostility toward another boy. He had made grim threats about the fight that would ensue if he ever got Sam alone. One day the boys met outside the building just as classes were about to begin. Hal grabbed Sam by the collar and was ready to strike when suddenly he released Sam. Hal’s teacher, who knew of the feud, happened to see the incident from an upstairs window. When she asked Hal why he had suddenly released Sam,

Hal replied, "Well, some class started to sing the 'Lord's Prayer.' I couldn't fight while that was going on!"

Another teacher reported:

Children at school appear more serene after singing some of the sacred songs that are included in our Music Book. If I neglect having this singing time once a week they ask, "When can we sing our *happy* songs again?"

### *Learning to Express Thanks Is Desirable*

One teacher utilizes the noontime situation to create a happy experience in a one-room school. Lunch is quickly and quietly prepared. Desks are cleared, those who go home are excused. Those remaining eat together. Some child offers his own prayer of thanks for the blessings he feels or for whatever he cares to state. Spontaneity is readily apparent, and a feeling of wholesomeness, of peace and reverence prevails, as the children eat and discuss appropriate topics of interest. Spiritual and moral values appear as the child is led to express his inner spirit outwardly and with confidence in his own individual ability. Children enjoy expressing thanks through little songs and verse like the following, and the situation affords the teacher the opportunity to study each child when he is relaxed and happy.

*"Thank you for the world so fair,  
Thank you for the food we eat,  
Thank you for the birds that sing,  
Thank you, God, for everything."*

Little children sometimes say:

*"Snack time is here,  
The board is spread,  
Thanks be to God  
Who gives us bread."*

A Thanksgiving song about giving thanks to God for our food and homes can be introduced. In one situation, a brief explanation about the first Thanksgiving and how the Pilgrims spent a whole day in church brought forth the following from a first grade girl: "I haven't said my prayers for two nights. I surely can say them each night if the Pilgrims could pray a whole day."

In the primary classroom, story telling, dramatization, visual aids, nature study and the daily association of children offer channels of approach. The story, *The Animals' Wish*, is one sample for story telling and dramatization. It stresses thankfulness, and the importance of consideration of others, and the fact that our place in life, however humble, can be helpful.

A teacher in the upper grades of a two-teacher school contributed to the growth of moral-spiritual values by planning for a few seconds of silence just before lunch as an opportunity for each child to express his gratitude for his daily blessings according to his own beliefs. Through this common experience, emphasis is placed on the importance of expressing gratitude and appreciation.

### *Ideas of Reverence Can Be Shared*

The Thanksgiving period is an excellent time to present to students the ideas of forbearance, honesty, integrity, love of God, courage to stand for one's belief, faith, and innumerable other ideas. The Christmas activities offer another approach.

The Creative Writing group invited all eighth graders to submit stories and poems for a Christmas booklet. The secretary wrote on the blackboard, "Xmas Stories and Poems Wanted." Suddenly the "Peck's Bad Boy" of the class burst forth with, "You shouldn't ever write Xmas for Christmas! I know, because in a Mission once they told me it's disrespectful to God."

In the discussion which followed, the fact that many advertisements use the term was given as a defense. But all in the class seemed impressed by the significance of the word "Christmas" as it was interpreted by various students.

*The Spirit of Christmas Enriches the Learner*

The nature of the Christmas observance should be varied to agree with the nature of the religious faith in a community. If different religious faiths are represented, care should be taken that they receive full recognition and consideration. In many schools in areas where there are pupils of the Jewish faith, the stories and the significance of both Hanukkah and Christmas are presented, not ritualistically but for understanding and appreciation. In communities of different faiths, it is important that school and community work out together the nature of the Christmas celebration. But the spirit of Christmas—the peace, the joy, the good will, the generosity—can be a part of any celebration.

The following experience took place in a community of homogeneous religious faith, and highlights the school-community feeling that grew out of their work together.

The traditional Christmas program in our community is basically a simple version of the Nativity, interspersed with Christmas hymns and carols. The basic outline is a flexible one so that the program may be done effectively by a one-room school with no stage facilities or by a large city school with more elaborate stage and lighting equipment.

The story of the Nativity is spiritual in itself. In dramatizing the Nativity children cannot help but be affected by the ideals expressed; friendliness toward one another, compassion, and the spirit of giving. The music associated with the story has the same values; the compassion expressed in "Good King Wenceslas," the hope for peace expressed in "It Came Upon a Midnight Clear" and "Little Town of Bethlehem," the worshipfulness in "Silent Night" and "Come All Ye Faithful." Much of this Christmas music is group-sharing of a happy experience, the worship of an ideal.

One of the greatest values to come from the program has been the feeling of togetherness in the community where the

play has become traditional. For those people the Christmas play is not just a school program. The entire community attends the performance. In almost every instance, Christmas in that community has been marked by emphasis on the spiritual aspect of the season and by a genuine spirit of fellowship.

### *The Beauty of Nature Inspires Reverence*

Many teachers have indicated that spiritual values may be emphasized by arousing interest in the aesthetic rather than the materialistic in looking at one's environment. Helping children to become aware of colors in autumn or in a sunset, rhythm of the pounding surf, textures on a rock or a tree trunk, movement in the clouds, or a flickering fire can inspire reverence for the wonders of nature.

In an eleventh-grade social studies class, the teacher talked about color and beauty in nature. Later, one student who seemingly had not been particularly impressed, was driving with his parents in a pass near the mountains. He began to talk about the lecture on color and finally asked his parents to stop the car. Then he pointed out to them all the various shades and colors which existed in what might appear to be a rather drab landscape. He discovered the various grays, greens, tans, and browns in the weeds and sagebrush. He was delighted when he saw tiny spots of color in the few wild flowers. He sought out the blues and purples in the nearby mountains. Finally he said, "I didn't know there were so many colors! Isn't the world beautiful?"

### *A Student Speaks of Values in Literature*

"The subject that for me has come nearest to developing values is literature. In this subject the poetry especially has managed to survive and shine through the rules and requirements which make the student read, memorize, take apart and generally tear down each piece of work until the true message of the poem is lost. I have not always found this

true, for there are the wonderful exceptions in which the teacher gets down to deep and underlying meanings which give the true spiritual aspect. It is with a teacher like this that we get the spiritual meaning of great literature as intended by the authors."

### *Science Leads One to Recognize a Power Greater Than Oneself*

A scientific study of the world about us cannot fail to impress the thoughtful person by the apparent design, purpose, and harmony of that world. In the biological world we find protection, division of labor, adaptation, and interdependence. In the physical sciences we find the world of matter and energy governed by law and order. In the face of all this one is led to realize that there is a power greater than oneself. Young people are susceptible to moral-spiritual values.

When the student develops the scientific attitude and uses the scientific method, he comes to realize that absolute honesty and cooperation are necessary in order to get the right answer to his problem. The student learns that scientists share the results of their labor with others often without reward.

Sometimes science is accused of being materialistic. Just the opposite is true. The student in science studies many things that he cannot perceive with his senses. Thus he is led to the conclusion that there is an invisible world which he can only explore with his mental faculties. This should gradually lead to a recognition of the spiritual aspect of the world in which he is living. Thus, not on any special occasions, nor as a special unit or subject, but every day and in every way the facts of science from their very nature should serve to develop awareness of moral-spiritual values.

### *Principals Can Inspire Pupils to Reverence*

At the close of the Thanksgiving program when the Principal asked the children to bow their heads quietly and offer a silent prayer of Thanksgiving the entire student body became very quiet and reverent.



### *Teachers Are Sources of Inspiration*

A girl who had won a scholarship to an art school wrote: "Every time I draw something, I think of my junior high school teacher who did so much for me."

"I have been greatly inspired by the print shop teacher here at school for three years," writes another pupil.

"The most inspirational thing that happened to me in school was two teachers in the sixth and ninth grades."

"At graduation we said goodbye to our grade counselor and former home-room teacher. After he had said a few words, we applauded; I don't know when I ever clapped so hard and sincerely in all my life. As far as I'm concerned, he is one of the finest persons I have ever known."

### *Teacher Attitudes May Be the Source of Inspiration*

When children's needs are met, they are inspired to greater achievement. Children respond to genuine respect shown to them as individuals. They must have feelings of self-worth in order to be comfortable in their own peer group. Teachers can do much to help children to realize their assets and to be rid of their undesirable attributes. As one acquires feelings of self-worth, he becomes self-directing and self-respecting. Teachers help children by giving them tasks in which they can succeed at their level of development. Each new task contains a small next step as a challenge. Each child is helped to make some contribution to the group for which the group can honestly and spontaneously give approval.

The teacher sets the environmental tone for the physical aspects of the room as well as for the emotional relationships.

### *Student Activities Encourage Other Students*

The following report was sent in by a California teacher who planned to utilize this practice in her classroom.

The scheduling of "Morning Meditations"<sup>13</sup> is suggested

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<sup>13</sup> "Morning Meditations," *Journal of the National Education Association*, Vol. 36, (January, 1947), p. 35.

by August Black as a way of providing opportunity for inspiration. Since the procedure is non-sectarian, it could not be objected to by persons of any religious creed:

"A daily five-minute meditation period is sent from the central address system in the office to the whole school. Each home room takes its turn in presenting morning meditations. This consists of soft organ music, a few unexplained Bible verses read from the Bible of their faith, a short prayer,\* and the flag salute. Then again soft music at the close. After three years timid students now reverently read to 1800 listeners."

### *An Inspiration Corner Is Desirable*

A beauty corner or pleasing bulletin board may be used to display a lovely picture, a flower arrangement, famous sayings, humorous or satirical bits of prose. Pupils will develop appreciation and interest in this spot and eagerly look forward to new items.

### *Children Willingly Express Reverence*

Several years ago the pupils of the eighth grade decided not to invite an outside speaker for their county graduation program but to have student speakers, parents, and friends. The pupils themselves were highly pleased with the change. Last year the pupils asked if they might give, not only the speeches, but also the invocation and the benediction.

In a spirit of true reverence, a Protestant boy gave the invocation and a Catholic boy, the benediction. Again everyone was so appreciative of the innovation that the practice will be continued.

### *Visual Aids Are Impressive*

A class whose members for the most part were underprivileged in many ways needed to be exposed to as much as possible of those things which we term "cultural." In the course of the year, during literature and music periods, poems, famous

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\*See Attorney General's ruling, June, 1955, concerning use of the Bible and required prayers in public schools, page 165.

sayings and humorous or satirical bits of prose were placed on one particular bulletin board which the class called "Inspiration Corner." At first there was little interest shown in it except by a few; then gradually, as attention was called to various items that appeared on the board, interest began to grow. Pupils who had not cared about neatness or good behavior or manners began to notice and discuss the things that appeared in "Inspiration Corner" and they improved in many ways during the year. Pupils now eagerly anticipate each new display.

### *Service to Others Can Inspire One to Become More Brotherly*

During Junior Red Cross drives, when boxes are filled and memberships sought, children learn the needs of others and have the experience of rendering service to others.

### *Poetry Expresses Lofty Ideals*

Literature, poetry, and biography are effective in developing such necessary qualities as honesty, truthfulness, reverence, honor, cooperation, happiness. Children like to memorize such poems as this:

*"I do not count the hours I spend  
In wandering by the sea;  
The forest is my loyal friend  
Like God it useth me.  
Or on the mountain crest sublime  
Or down the oaken glade,  
Oh, what have I to do with Time?  
For this the day was made."*

—Emerson

### *Values May Be Integrated in the Teaching of Art*

One project in art is to create a personality portrait, con-

veyed abstractly by line, color, mood, and movement. No attempt is made to show physical characteristics. Desirable and undesirable personality traits may be given the student's attention and symbolized by his choice of line, movement, or color. For example, green may suggest envy and jealousy; red may suggest anger or hate; line may appear dignified or sloppy, energetic or lazy; movement may be graceful or clumsy; mood may be cheerful or sullen.

Another possible integration of art with spiritual values is arousing interest in the aesthetic rather than the materialistic in viewing one's environment. Colors in autumn or in a sunset, rhythm of the pounding surf, textures on a rock or a tree trunk, movement in the clouds, or a flickering fire may be enjoyed for their spiritual values. Through art the student may become conscious of his surroundings in a new light.

A third possibility is to point out that the rules of order for a good society are synonymous with those in creating good composition for a drawing or a painting. Harmony, unity, and balance are necessary for a successful composition in art as well as in living for a better society.

### *Attitudes Are Learned as We Identify Ourselves With Characters in Stories*

Reading of a good book is an excellent means of developing moral and spiritual values. After reading *Strawberry Girl*<sup>14</sup> one boy said, in commenting on the part where Pa Slater became religious, "I think everybody needs to have some religion, especially the kind that makes you tell the truth and helps you to be kind to your neighbors."

*A Door in the Wall*<sup>15</sup> was immensely enjoyed when read aloud. The book afforded the opportunity to bring about a feeling among the pupils of a deeper religious understanding for a church concerning which they knew little.

<sup>14</sup> Lois Lenski, *Strawberry Girl*. Philadelphia: J. B. Lippincott Co., 1945.

<sup>15</sup> M. De Angeli, *Door in the Wall*. New York: Doubleday and Co., Inc., 1949.

*Poetry Can Be Used to Develop Spiritual Insights*

A sixth-grade reader contains a poem called "Green Heritage," by B. Y. Williams, which tells how people in different parts of our country feel about trees. We discussed other poems of trees, bringing to mind the famous "Trees" by Joyce Kilmer. After reading and enjoying the beauty of this poem, one seventh grade boy remarked, "This makes man seem rather small, doesn't it?"

*Children Like to Select What They Memorize*

There are differences of opinion about the value of memorizing poetry. Perhaps the important point to stress is that children should memorize poetry that has meaning for them personally. The kind of poetry selected will vary, according to many factors. Sometimes it is the sheer, aesthetic beauty of a poem that attracts; sometimes it is the thought; sometimes both. What appeals to one person may not appeal to another. Age, of course, has much to do with the nature of choice. Young children like the rhythm and the thought of such a poem as this:

*"A bunch of Golden Keys are mine  
To make each day with gladness shine—  
'Good Morning' is the Golden Key  
That unlocks every day for me—  
When evening comes, 'Good night,' I say  
And close the door on each fair day."*

—Author Unknown

A teacher writes:

"The following poem is a great favorite with third graders. The children identify themselves with it. They shoot the arrow, they sing the song.

## THE ARROW AND THE SONG

*"I shot an arrow into the air,  
It fell to earth, I knew not where;  
For so swiftly it flew, the sight  
Could not follow it in its flight.*

*"I breathed a song into the air,  
It fell to earth I knew not where;  
For who has sight so keen and strong  
That it can follow the flight of song?*

*"Long, long afterward in an oak  
I found the arrow, still unbroke;  
And the song, from beginning to end  
I found again in the heart of a friend."*

—Longfellow

Once, after I had read another of my favorite poems, without comment, to the class, I was surprised later on to have a little boy repeat it. When I commented he said, "You found *your* song in *my* heart."

Older children who are moving into the idealism of adolescence sometimes choose such a poem as this:

*"Four things a man must learn to do  
If he would make his record true :  
To think without confusion clearly  
To love his fellow-man sincerely  
To act with honest motives purely  
And learn to trust in God securely."*

—Van Dyke

As young people become more mature, they may choose selections from some of the great writers such as Shakespeare, Milton, Shelley, Keats, Wordsworth, Homer:

*"The One remains, the many change and pass;  
Heaven's light forever shines, Earth's shadows fly; . . ."*

—Shelley, *Adonais*

*". . . so in man's self arise  
August anticipations, symbols, types  
Of a dim splendor ever on before  
In that eternal circle life pursues."*

—Browning, *Paracelsus*

*" . . . Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home . . ."*

—Wordsworth, *Ode, Intimations of Immortality*





## *CHAPTER IV*

# **THE SCHOOL ORGANIZES AND ADMINISTERS A PROGRAM FOR THE DEVELOPMENT OF MORAL-SPIRITUAL VALUES**

### **I. BASIC CONCEPTS OF ADMINISTRATION**

#### **A. A DEMOCRATIC APPROACH IS NECESSARY**

In its very essence a sound educational program directed toward the development of moral-spiritual values demands a democratic administrative approach. Since the values themselves must be an outgrowth of the democratic way of life, the end results achieved will be largely determined by the philosophy motivating the administration of the program.

#### **1. Democratic and Autocratic Administration—a Contrast**

Those experienced in the field of education know that a school to a large extent reflects the personality and philosophy of the individual who heads the school administration. For example, one needs only to spend a few minutes walking through a school's corridors and see pupils passing from class to class, carefully supervised by teachers and in perfect order. One observes that any child who steps out of line is immediately reprimanded. The atmosphere is one of totalitarianism. Pupils behave themselves or suffer the consequences. The principal prides himself upon operating a "good, tight school," and states that "we just don't stand for any monkey business."

Step from this type of school situation into another in which pupils and teachers pass from room to room in a happy yet orderly manner. Despite the fact that there is no regular order of march, the student conversations are happy but controlled. A boy shoves another and

immediately several of the other students remind him that the hall is not the place for this type of conduct. The over-all school climate described in each of these schools is a direct reflection of school administration.

## 2. An Example of Democratic Administration

A principal of a school which exemplifies the finest in democratic administration states that "Building esprit de corps in our school is not a matter of any one thing or method, but is rather the result of many things encompassing the entire school and school community. A spirit of cheerful cooperation, or recognition of the rights and problems of others, pervades the school and sets the tone of daily living." The high regard in which this particular administrator is held by teachers and students is indicated by the following statements from faculty members:

"Our students particularly appreciate our principal's recognition of them as individuals as well as groups. Calling them by name, he refers to achievements of which they have reasons to be proud."

"Activities which students themselves initiated are encouraged, not just permitted."

"Each faculty member is treated with respect and fairness by the administration. Each is important as a person."

"A student says, 'School problems are discussed by us: loss of textbooks; a good citizen's part in a tense situation, such as a fight either on campus or off campus; the price of tickets for athletic events. I am proud to be a student of this high school'."

## B. A DEMOCRATIC PHILOSOPHY OF EDUCATION MUST PERMEATE THE SCHOOL PROGRAM

### 1. The Program Must Be Based upon Life Situations

The first necessity in the development of a program of moral-spiritual values in a school is the development of

an awareness of the school as a community on the part of administrators, teachers, and pupils. The school is not merely a preparation for life, but life itself. Moral-spiritual values are not mere listings of abstract values, but practical end products of experiences gained through a planned environment.

Values are successfully taught to the degree that the learner experiences satisfaction. The school atmosphere greatly affects the kind of experiences from which children build up generalized attitudes toward all situations into acceptable patterns of behavior. Thus, it is imperative that everyone who touches the life of a growing child must become keenly aware of the challenge that he faces in guiding children to grow up morally and spiritually literate. The challenge may not be side-stepped. Moral-spiritual values do not grow by accident; they must be diligently, devotedly, and deliberately cultivated.

## 2. Characteristics of Democratic Approach

When the school atmosphere is one of happiness for everyone, of concern for the welfare of others, and of sharing knowledge, devices, records and thinking, problem children become children with problems. The problems of all children become the problems of all those adults who are associated with the children, even remotely. The daily classroom curriculum reflects the planning and thinking of many persons rather than the individual teacher. Anecdotal records, written estimates of individual pupil potentialities, "tips" on techniques, and mutual and sincere evaluation of outcomes thus become invaluable sources for the kind of curriculum development that recognizes individual differences in rate, capacity, readiness, and maturity. In such a school atmosphere, the needs of individual pupils are recognized; opportunities for designing programs that meet these needs are explored and evaluated; each subject

field is studied; every school experience is weighed; and the unique contributions of each staff member and the school program as a whole are fully utilized. All adults in the school community are prepared to recognize the countless opportunities occurring every day when teaching of values, as such, can be integrated effectively in the regular classroom activities in a positive rather than a negative atmosphere, to build for children acceptable attitudes, knowledge, and patterns of behavior.

### 3. Typical Techniques of the Democratic Approach

One principal describes a technique he uses successfully as a democratic administrative approach as follows:

“At faculty meetings all problems are freely discussed, differences of opinion welcomed, and policies and plans determined by the group. This is carried over into the classroom by teachers, where children are helped to set standards and make plans.”

The following examples are typical of school experiences which have been successfully directed toward enriching the lives of boys and girls:

“All persons from the PTA president to the youngest kindergarten child are treated as important individuals deserving courtesy and consideration. We insist upon our pupils showing the same kind of consideration and courtesy to each other.”

“The participation of students as monitors, safety groups, etc., develops a sense of responsibility in the group. These pupils, as part of their work, make it known to the entire student body that the school is a property that is to be safeguarded by all those using its premises.”

“The playground provides an excellent opportunity to accentuate the importance of good sportsmanship and fair play. The teacher may stress courtesy when talking to teammates, open-mindedness and consideration toward officials and team, or group spirit. If properly presented, these traits are carried into the classroom and home.”

"We learned that standards are made by all and for a purpose. Standards of courtesy, and other social values, do not mean anything on a chart unless they are discussed and practiced in class."

"One boy writes, 'Inspirational assemblies are good because they don't bring in any particular faith—they just remind you of your own faith and make you realize that this is a great country to live in'."

"Another student writes, 'The invitational prayer given at the beginning of each student council meeting is really something that I enjoy'."

"Another writes, 'It was very impressive upon coming to this school to see the many different races and religions working together in harmony and friendliness. Individuals are judged on their personal merit. It makes me very proud to become a member of this fine group of young people who show the world what friendship really means'."

### C. *Each School Presents a Different Problem*

It is inadvisable in any given school to attempt a ready-cut plan handed down by the school administration or copied in toto from that used in another school. If the needs of the individual school are to be met, the program must be worked out within the school itself. This does not mean that procedures and techniques found to be successful elsewhere cannot be adapted to a given school situation. The pattern of experiences developed must be based upon the needs and conditions of the particular school.

One of the chief values coming from a cooperative school-wide effort directed toward an effective program of moral and spiritual values is a more adequate understanding of the program by all who participate. The importance of cooperative school-wide effort directed toward this objective cannot be overestimated. Through such a study the strengths and weaknesses of the present school program become evident, and all who participate are made aware of the need for a comprehensive re-evaluation of school objectives. Only

through such participation can the interest of faculty, students, and parents be developed to the place where they willingly join in contributing to the expanding of a well-thought-out and comprehensive plan of attack. The old adage, "We learn by doing," applies to adults as well as children.

## II. PROCEDURES AND TECHNIQUES OF PLANNING

The first and most important step in the establishment of a school-wide emphasis directed toward more adequate teaching of moral-spiritual values is to acquaint the school and community population with the problem and give them a definite part in the planning. This involves faculty, community, and students. This is indicated as desirable by the experience of those who have been successful in pioneering in this field. Those directly connected with planning and carrying out the comprehensive program used in the state of Kentucky point this out as a "must." It is also backed up by the experiences of school systems such as those in Albany, Los Angeles, and San Diego in the establishment of their programs of moral-spiritual values. In short, there is ample evidence to indicate the practicality of this method of approach.

### A. THE FACULTY PLANS A PROGRAM

#### 1. A Faculty Committee Is Organized

Planning should start with the school faculty. A successful method in attacking the problem is to organize a faculty committee which studies the school environment, particularly the administrative and instructional procedures, to see what values are being developed and what values are being neglected. Even in the best of school situations a thorough and detailed study reveals many areas of the school program which need to be strengthened.

## 2. A Plan of Action Is Set Up

Faculty meetings devoted to discussion of these problems can arouse interest and bring about a desire on the part of individual faculty members to participate and contribute toward the development of a worth-while program. Preliminary surveys result in faculty committees being formed to study and make recommendations relative to procedures and techniques to be used in specialized fields or areas. Over-all school policies need to be re-examined in relation to problems of guidance, attendance, student government, the school social program, general school discipline, and assemblies. Subject-field committees can develop units of work, select materials, and propose methods of presentation of subject matter related to the teaching of moral-spiritual values in the individual classroom. Such projects invariably bring about an exchange of ideas and techniques between teachers which proves extremely valuable.

## B. THE COMMUNITY PLANS A PROGRAM

### 1. The Public Is Informed

At some period during the early stages of the planning it is important that the local community be made to feel a part in the undertaking. Preliminary steps involve acquainting community groups, such as PTA's, service clubs, and churches, of the importance of the project. Parents and citizens are extremely cognizant of the need in American life today for a greater emphasis upon moral-spiritual values. Faculty and student speakers can acquaint community groups of the purpose of the undertaking, coupled with requests for their support and assistance.

### 2. A Community Council Is Established

A community council on moral-spiritual values can be

set up for the purpose of studying the problem, making recommendations, and evaluating the plan of action worked out by school authorities. It is particularly important that all major religious groups, as well as a cross section of the community, be represented, for these groups can be of great value in backing the program once it is in operation. The best answer to criticism from fringe groups and religious non-conformists is to be able to point out that the program has the blessing and backing of the major religious and civic groups in the community. The suggestions and advice of community groups are invaluable in aiding the school in developing a program which will conform to the needs and desires of the community served. Care should always be taken to see that the child from a home without religious affiliation is not embarrassed in any way.

### 3. School and Community Have Much to Contribute to Each Other

It should be kept in mind that the success of a program of this type demands that contributions must flow both ways. The church and community have many problems in which the school can give valuable assistance. Educational leadership can play a vital part in bringing a community and its churches into a closer working relationship. The influence of the school can be directed toward undergirding the organized church. Pupils and families can be made to realize the importance of attendance and active membership in the church of their choice. Parents fall back upon the "know how" of the school in helping them solve the many problems facing the modern home. For example: What to do about television is a perplexing problem to many an American family.

### C. THE STUDENTS CONTRIBUTE TOWARD THE PROGRAM

The history of the development of successful programs of



moral-spiritual values testifies to the important role that students can play in the establishing of a school-wide plan.

1. Students Are Interested

Boys and girls are interested in assisting in the advancement of learning situations which will aid them in developing the highest type of pattern of behaviors and ideals in their own personal lives. They are willing and eager to contribute to any program that will raise the general level of moral and ethical standards throughout their school.

2. The Regularly Organized Student Government Can Contribute

The organized student government offers an excellent medium for pupil recommendations, considerations, and proposals for the over-all school program. Surveys and questionnaires worked out by committees of junior and senior high school students have proved a valuable source of information and help. Those educators who have worked with such a program have been amazed at the idealism manifested by the overwhelming majority of the students and the many practical suggestions which they are able to contribute.

3. School-wide Student Activities Can Play an Important Part

- a. Student government

The practical experience of student government involves the recognition of the dignity and worth of the individual personality. The "give and take" of democratic deliberations provides experiences in making judgments based on values, respecting the opinions and feelings of one's associates, and an appreciation of the meaning of equality of rights and the Golden Rule.

b. School assemblies

School assemblies abound in possibilities for experience and growth in spiritual values. The music, pageantry, artistry, ritual, meditation, and narrative, even the disciplining value of submerging the individual spectator during the performance by others, are fraught with excellent opportunities to enrich moral-spiritual values.

c. School projects

School projects directed toward a worthy cause provide the very satisfying experiences of "doing something for others" whereby the cooperation of the group as well as the effort and the merit of the individual receives recognition and acclaim.

d. Sports

Broad and extensive programs of intramural sports and interschool competition provide students with many alternating roles of participator and spectator. The school atmosphere either reinforces or discourages the extension and enrichment of ethical values in such a program.

e. Publications

School publications of all kinds contribute much to the school atmosphere. The standard and the attitudes that guide the content and the general make-up exemplify the saying, "Values are caught, not taught." Inclusion of thought-provoking comments, anecdotes, proverbs and the like with veiled application to local situations can have unusually beneficial effect on growth in moral values.

### III. POINTS OF EMPHASIS

The administrator dealing with the practical aspects of

bringing about a strengthened program of moral-spiritual values within his school must keep two basic objectives constantly in mind: (1) religious emphasis must be from nonsectarian approach, acceptable to the majority of the citizens of the local community, teaching about religion, not teaching a particular religion, and (2) the school can do much toward emphasizing those great ethical and moral values so necessary for human progress. These truths are based upon human patterns of behavior which are the end products of all religions and humanities.

#### A. RELIGIOUS EMPHASIS

There is much that can be done within the public school in developing spiritual values and at the same time adhering to the nonsectarian approach demanded by statute and public opinion:

1. We Can Bring About a Better Understanding of the Part Played by Religion in the Development of the American Way of Life

American history and literature are rich with evidence of the contributions made by the church in the development of basic democratic principles. The church and its function in American society today should be studied along with all other great social institutions. The important contributions of the church in the local community, the nation, and the world must not be overlooked. The proper presentation of the role of the church can do much to strengthen the attitude of boys and girls toward religion.

2. We Can Aid Children in Understanding the Contributions and Beliefs of the Major Faiths

Intolerance can best be combated through knowledge and understanding. The varying religious backgrounds of pupils within our school and classroom can be capitalized upon with the end in view of bringing about a

better understanding of the other fellow's faith. Religious bigotry is based upon ignorance; religious tolerance upon understanding. There is a difference between religious bigotry and an honest difference of opinion.

3. We Can Point Out the Importance of the Development of a Personal Religious Faith

A personal faith is necessary if the individual is to achieve a well-rounded personality. The school will not attempt to tell the individual child what religion is the best religion for him, but will do its best to undergird the family and religious background of each pupil by encouraging loyalty to the faith of his choice. The school atmosphere should stimulate the individual child to seek a belief and on his own to reach a point of decision in regard to a faith, one that is made up of one or more kindred values, or transmitted in whole or in part from the home, the church, the school, or the culture. Enriched spiritual experiences invariably contribute to the spiritual resources on which the individual relies in times of decision.

Inherent, too, in creating the school atmosphere is the importance of the beliefs of those many adult individuals with whom the child associates daily. These individuals should first analyze their own "This I Believe" and, if necessary, they should clarify, justify, strengthen, and modify the convictions by which they live. As many of the individuals as possible should then synthesize their common convictions and attempt to arrive at an acceptance of those moral values and spiritual virtues which may be fostered with success in the kind of school atmosphere that the school community cherishes for its growing citizens.

4. We Can Contribute Greatly to the Individual Pupil's Knowledge of the Bible as Literature

No intelligent American can read our newspapers or listen to radio programs without a knowledge of the great stories set forth in the Bible. During the last few years a wealth of material in the form of textbooks and other teaching aids has been developed around Bible stories. Such material is available from the early primary grades through the secondary school. We in the public schools must accept the responsibility of acquainting all pupils with the place of the Bible in the literature of modern civilization.

#### B. EMPHASIS UPON ETHICAL AND MORAL VALUES

It is commonly recognized that the function of the school is in the development of those end products of human conduct in which all religions are concerned. Fundamental to all other moral values—and these moral values are asserted in social relationships, between human beings—is the value of human personality. The school atmosphere should develop in each child the feeling that he belongs to the group, that he is wanted and loved, that he can do things regardless of their significance or insignificance, and that he has the power, the responsibility, and the opportunity to both give and receive love and affection. He learns to recognize that other children are entitled to the same consideration. In the realm of moral values, the human personality is supreme and the school atmosphere must be highly conducive to its growth and development.

##### 1. Suitable Experiences of a Moral and Ethical Nature Must Be Planned

A sound educational approach demands that such values be developed through desirable behavior patterns. Opportunities must be continuously provided throughout the school day where boys and girls may experience patterns of action of an ethical and moral nature. Planned school-wide activities must be directed toward this end.

In inaugurating such a program the entire school day should be re-examined and experiences of students evaluated. For example, a school climate which results from overemphasis upon grades and examinations can actually foster cheating and dishonesty.

## 2. Activities Which Have Proven Successful

A recent survey of California secondary schools\* shows that school administrators believe that the most important activities which can be used by schools for promoting growth of moral and ethical values are (a) cooperative school projects, (b) opportunities to contribute to worthy causes, (c) use of sports and games to promote ethical values, and (d) opportunities for service to the school.

### C. THE NECESSITY FOR CONTINUOUS EMPHASIS

The teaching of moral-spiritual values is an on-going program. Once a program of moral-spiritual values has been initiated, constant attention must be given toward its strengthening and improvement. Care should be taken, once the program is in operation, to prevent the feeling of final accomplishment from becoming the accepted point of view. Constant participation and planning on the part of teachers, community, and pupils, if properly continued, will result in a continuous up-grading of the entire program.

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\* *Development of Moral and Spiritual Values Through the Curriculum of California High Schools.* Bulletin of the California State Department of Education, Vol. XXI, No. 13, September, 1952.

## CHAPTER V

### SCHOOLS PROVIDE EVALUATION IN MORAL-SPIRITUAL EDUCATION

#### A. INTRODUCTORY STATEMENT

The purpose of this chapter is to suggest ways and means of evaluating the results of teaching and learning in the area of moral-spiritual education. As is noted in previous chapters of this Guide, moral-spiritual values are to be found in every phase of life, both in the school and the community. Since such instruction is considered to be a vital part of modern education, more attention than ever before is being directed to this phase of the school program.

Unlike many of the other instructional areas included in the school program, education in moral-spiritual values includes a large element of the so-called intangibles. It should be clear, therefore, that it is difficult to evaluate or measure the results of such education. Furthermore, the lack of available measuring instruments adds to the difficulty of evaluating growth in this area. Contrasted with mathematics, to use an example, where students are taught specific skills and processes, education in moral-spiritual values emphasizes the inculcation of wholesome ideals and attitudes—traits that are difficult to measure with any degree of accuracy. This does not mean, however, that evaluation of moral-spiritual values is futile or meaningless. Horn and Lewerenz<sup>1</sup> report an experiment conducted in the Los Angeles schools which purported to measure certain intangibles in education. They point out that the first step in measuring the intangibles is to cease thinking of them as elusive.

Our problem in this chapter is to describe the bases and techniques for evaluating education in moral-spiritual values. Without such an evaluation, our efforts in this area may be

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<sup>1</sup> Alice Horn and A. S. Lewerenz, "Measuring the 'Intangibles' in Education," *California Journal of Educational Research*, I (September, 1950), 147-153.

sporadic and aimless. Pupils, their parents, and the general public have a right to know just what is happening in all areas of instruction. Data obtained from the use of evaluative materials and techniques can be used by teachers and counselors to help individual pupils or groups in solving their problems. Can we show that boys and girls are learning how to live the good life and to become useful and intelligent citizens? The answer to this question must be an affirmative one!

## B. BASES FOR EVALUATING MORAL-SPIRITUAL VALUES

Evaluation is the process of bringing together and analyzing the evidence of changes in pupil behavior as progress is made through the school. Before the evaluation can become meaningful to the schools, goals must be established as the desired outcomes. These goals must be so stated that they can be readily accepted and used by both the teacher and the individual student.

The term "evaluation" is relatively new as compared to the term "measurement," and designates a much broader and more complete coverage than is implied in the older term "measurement." Monroe has distinguished between measurement and evaluation as follows:

The emphasis in measurement is upon single aspects of subject-matter achievement or specific skills and abilities, but the emphasis in evaluation is upon broad personality changes and major objectives of an educational program. These include not only subject-matter achievement but also attitudes, interests, ideals, ways of thinking, work habits, and personal and social adaptability.<sup>2</sup>

The above explanation means that the evaluative process, when completed, should reveal a more comprehensive picture of the whole individual. In order to do this, every means of collecting data on the individual should be employed. It is here that Quillen and Hanna call attention to the use of correct techniques or procedures:

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<sup>2</sup> Walter S. Monroe, "Educational Measurements in 1920 and 1945," *Journal of Educational Research*, XXXVIII (January, 1945), 334-340.



Some techniques, however, are more useful and satisfactory than others. In selecting a technique to use, a teacher or administrator needs to know what the behavior is on which he is gathering evidence and to keep that behavior or objective definitely in mind as he collects and records the data. Too often teachers confuse the behaviors they evaluate and not only attempt to use one evaluation instrument to gather data on several behaviors, but try to get from it a grade or score . . .

Student's attitudes should not be confused with his information or knowledge about a topic, his creativeness with his ability to spell or punctuate, his interest in a subject with his ability, or his knowledge with his interest.<sup>3</sup>

Once the school's objectives have been formulated in terms of behavior and the situations selected in which progress of pupils toward these objectives is to be observed, it becomes necessary to determine the best method of gathering the data needed for making the evaluation.

Goals or objectives have great influence upon the nature of the curriculum, the teaching methods employed, the types of general activities included in the school day, and the specific learning situations chosen as the best areas in which to make the evaluation of the pupil's progress toward these same objectives. These goals, when accepted by the students, can have profound influence on the attitudes and behaviors of the individual and the student body. For these reasons, it is important to give first consideration to the bases for organizing an evaluation program within the school. A review of the literature finds emphasis is given to the following guiding principles when forming such a program:

Objectives selected should be in agreement with the school's philosophy and democratic principles.

Objectives should be determined by all persons concerned.

Objectives need to be organized into a meaningful pattern with a clear definition acceptable to those using them.

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<sup>3</sup> I. James Quillen and Lavonne A. Hanna, *Education for Social Competence: Curriculum and Instruction in Secondary-school Social Studies*, p. 362. Report of the Stanford Social Education Investigation. Chicago: Scott, Foresman and Co., 1949. This is an excellent source of information on the philosophy and techniques of an evaluation program.

The objectives or goals of a program for the development of ethical behavior should be stated in terms of behavior. Learning situations should be provided in which the students can be expected to show progress toward the objectives selected.

Care should be taken to select the proper instrument for securing the particular data desired.

A more detailed discussion of the guiding principles is presented in the following paragraphs:

1. *Objectives selected should be in agreement with the school's philosophy and democratic principles*

In a recent state-wide survey conducted by the California Subcommittee on Development of Moral and Spiritual Values twenty statements were submitted to California public school educators for their evaluation as being behaviors that define a program for moral and spiritual values. The degree of acceptance of these items by the 274 California public school systems ranged from 100 among one group of educators on two of the items to 86 on one item only.

2. *Objectives selected should be determined by all persons concerned.*

Teachers, supervisors, administrators, pupils, and parents should sit down together and, with their combined knowledge and understanding of the community as a guide, select the most pressing areas of ethical growth as their first objectives. These desired outcomes then become the property and goal of all concerned in the educative process. This active participation in selection will also increase the effort of all concerned in making these goals work for the good of the child and the community.<sup>4</sup>

3. *Objectives need to be organized into a meaningful pattern with a clear definition acceptable to those using them*

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<sup>4</sup> There is the possibility of including community lay committees if such exist within the individual school system.

The following list of objectives was selected by the Subcommittee on Moral and Spiritual Values in the schools<sup>5</sup> as representing desirable social attitudes. This is an example of separating areas of value and giving them clarity by means of definition:

- a. *Developing One's Best Self.* Gaining a feeling of self-worth. Learning useful behavior patterns. Developing desirable attitudes and behaviors.
- b. *Developing a Positive Relationship Toward Others.* Learning to work with others. Becoming sensitive to the needs of others.
- c. *Appreciating Our American Heritage.* Learning about values and responsibilities. Learning how problems are solved in the American tradition. Participating in patriotic experiences. Learning the importance of religion in our American heritage.
- d. *Recognizing Many Sources of Inspiration*

The moral-spiritual values needing a greater emphasis will vary from school to school. There may also be variations in the interpretation of these same values by the schools. Because of these differences in need and interpretation, it is suggested that a very careful examination be made of the objectives selected by the individual school.

An examination of such a general list as found in the questionnaire submitted by the subcommittee in their state-wide survey should prove very worth while. As a result of this examination, it might be found that the objectives selected should be stated in broader or more specific terms. Also, areas might be pointed out where learning situations would be of aid in examining the progress of the pupil toward the school objectives.

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<sup>5</sup> See Chapter III for a more complete discussion of these objectives.

4. *The objectives or goals of a program for the development of ethical behavior should be stated in terms of behavior*

The school staff members attempting to define objectives in terms of pupil behavior will find it helpful to ask themselves questions such as these:

- a. What are some of the important things pupils will do when they have achieved growth toward this objective?
- b. How does their behavior differ from that of others who have not achieved such growth?<sup>6</sup>

Magnuson discusses an example of studying the objective, "Respect for Property," as reported by the Los Angeles Public Schools, in which use was made of anecdotes showing the behavior patterns of pupils rated high, average, or low in regard to this objective. In the example that follows, behaviors showing only the high and low degrees of respect for property are given:

### RESPECT FOR PROPERTY<sup>7</sup>

#### HIGH

- (1) Reports to authorities lack of student respect for property
  - a. Observes and reports defaced books, furniture, and buildings.
- (2) Brings own property for others to use but protects it
  - a. Brings books, records, for use of the children. Explains how to use and care for them.

#### LOW

- (1) Cutting or gouging property
  - a. Writes or draws on desks, chairs, tables, etc., with pencil or sharp instrument
  - b. Turns down corner of page
- (2) Misplaces or forgets articles
  - a. Does not bother to look for misplaced equipment
  - b. Cannot remember where he left coat, sweater, lunch-box

<sup>6</sup> Henry W. Magnuson, et al., *Evaluating Pupil Progress*, Bulletin of the California State Department of Education, Vol. XXI, No. 6, April, 1952, p. 7.

<sup>7</sup> *Ibid.*, p. 82.

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|---|--|
| <p>(3) Assumes property protection duties</p> <ul style="list-style-type: none"> <li>a. Conserves small pieces of chalk and crayolas when too small for intended use, but which can be used as supplementary art supplies</li> </ul> <p>(4) Warns others of behavior that might injure property.</p> <ul style="list-style-type: none"> <li>a. Warns other children about using books and furniture so as not to harm them</li> <li>b. Warns children about crossing lawn, playing near shrubbery</li> </ul> <p>(5) Keeps property clean and in order</p> <ul style="list-style-type: none"> <li>a. Returns all equipment and supplies to rightful place</li> <li>b. Erases marks on books and other equipment</li> </ul> | <p>(3) Keeps property in a disorderly manner</p> <ul style="list-style-type: none"> <li>a. Throws papers and trash on ground and in buildings</li> <li>b. Kicks balls which are for hand use</li> </ul> <p>(4) Wastes materials</p> <ul style="list-style-type: none"> <li>a. Spills ink and tempera on floor and furniture</li> <li>b. Scribbles on assignment papers</li> </ul> <p>(5) Borrows and doesn't return</p> <ul style="list-style-type: none"> <li>a. Borrows library book and does not return until reminded</li> <li>b. Doesn't return physical education equipment</li> </ul> |
|---|--|

5. *Learning situations should be provided in which students can be expected to show progress toward the school objectives selected*

In addition to the normal classroom situation, many and varied learning situations should be provided in which pupils can have the opportunity to show progress toward the established goals. These will include experiences in the cafeteria, on the school grounds, in the hallways, study hall, student body meetings, general assemblies, or attendance at athletic games.

Another group of opportunities that may well supply learning situations would include activities within the school life, such as those connected with producing plays or the school paper, athletic gear supervision, contribution to worthy causes, and other school service areas.

Still a third opportunity for the evaluation of student progress may occur in situations away from the school environs. Often, conduct in the home, in the immediate community, or on trips away from the school and community will provide criteria for evaluating many phases of pupil learning in light of progress toward these same school objectives.

6. *Care should be taken to select the proper instrument for securing the particular data desired*

Many of the behaviors inherent in sportsmanship or cooperation are probably more effectively appraised by direct observation than by any other technique. Again, other behaviors are rarely, if ever, exhibited in a normal classroom situation. It is for this reason Quillen and Hanna say that

In collecting evidence, it is necessary to select the best technique to use in terms of the behavior which is to be evaluated. Some behaviors lend themselves to appraisal by paper-and-pencil techniques, others to more informal methods, and some can be appraised in several ways. It is often practical for schools to use tests which have been developed by test technicians, if tests can be found which appraise the objectives which the school considers important and therefore worth appraising. For those objectives for which no tests can be found or for which informal techniques have not been developed, schools will need to develop instruments of their own.<sup>8</sup>

A wide variety of evaluative techniques and instruments is described in recent literature. The following instruments or procedures are useful for measuring growth by the individual in a sense of values:<sup>9</sup>

- Tests for Appraising Attitudes
- Tests for Appraising Appreciations
- Tests for Appraising Interests
- Tests for Appraising Critical Thinking
- Tests for Appraising Personality
- Inventories for Appraising Personal and Social Maturity

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<sup>8</sup> Quillen and Hanna, *op. cit.*, p. 355.

<sup>9</sup> Magnuson, et al., *op. cit.*

- Anecdotal and Cumulative Records
- Personal Questionnaire and Personal Interview
- Autobiography and Diary
- Sociometric Procedures—
  - Friendship Chart or Sociogram
  - Social Distance Evaluation
- Parent-Teacher and/or Parent-School Conference
- Classroom Composition and Essay
- Teacher and School Constructed Tests for Local Situations
- Group Evaluation Techniques—"Guess Who" and Similar Tests
- Teacher Observation
- Rating Scales

Through the use of these tools and techniques, the school can make a self-evaluation. Efforts at evaluation should help to identify the individual pupils who may or may not be responding to the spiritual influence in the school atmosphere. From these results, individual adaptations of approach or method can be made. However, it is just as important for the school to examine the results of the evaluations made and then "turn the light inwardly" in an effort to determine if any of these changes are due to the nature of the school objectives, methods of teaching, curriculum offered or the philosophy of the school. The findings can be a challenge to those having sufficient courage to correct or change, if need be, in order to provide a program for the development of moral-spiritual values that will prove to be adequate.

### C. TECHNIQUES EMPLOYED IN EVALUATING GROWTH IN MORAL-SPIRITUAL VALUES

It is the job of the entire staff to determine together which objectives present a problem to the whole school and should become a part of the general evaluation program. It is here that the remarks of Quillen and Hanna become even more per-

tinent. There is need for careful selection of the instrument, technique, or procedure to be employed. While some behaviors can be appraised by paper-and-pencil procedures, others may yield themselves to the method of direct observation. There may not be any ready-made instrument available to meet the situation. In such case, it behooves the school to construct its own instrument or procedure to meet its particular needs. Some of the common evaluation techniques are the following:

### 1. *Direct Observation*

Probably the best known and most frequently used method for collecting data on changes in individual behaviors within the school or its environs is the "direct observation" technique. Real information regarding actual situations involving behavior is necessary if the evaluation program is to become a vital aid to the school. This will require a certain amount of recording. Also, in most instances, the records must originate with the classroom teacher and/or other qualified school personnel.

Authorities point out that observation does not lend itself to exact measurement. The information gained from observing the individual will show wide variations in behavior. This technique, however, is not always accurate or truly objective. Cronbach<sup>10</sup> believes that if the individual does not know he is being observed, there is a better chance of securing a truthful picture of his characteristics. The clarity of this picture will be limited only by the skill of the observer. Cronbach lists the most frequent errors made by observers:

- a. Observer errors are not random omissions; rather these errors are systematic. Observers overemphasize some types of happenings and fail to report others.
- b. Observers tend to be biased witnesses. The foreman, for example, is more likely to note an error made by a worker

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<sup>10</sup> Lee J. Cronbach, *Essentials of Psychological Testing*. New York: Harper and Bros., 1949.



of whom he is critical than the same error made by one of his favorites. It is usual for us to form impressions of those we meet. Having made a judgment, we are then prone to note and remember those events which support that judgment.

- c. Every observer is more sensitive to some types of behavior than others. How does he regard nail-biting, failure to look one in the eye, or profanity? If he considers these to be significant, he will be careful to note them and base his impressions on them. Ideally, an observer would base his impression on every revealing act, but when he is looking for one thing, he necessarily overlooks something else.
- d. Observers interpret what they see. If they recorded only objective facts, others studying the data might reach quite different interpretations. Since people always try to give meaning to what they see, they find it difficult to avoid assuming meanings which may be untrue.
- e. All observer errors are heightened when memory is permitted to operate. We tend to remember things which fit our impressions and biases, and events which are dramatic, but we may forget many events that did not impress us deeply.<sup>11</sup>

## 2. *Anecdotal Record*

Practically every day the teacher will observe examples of behavior that she will consider important. Yet, when the time arrives for making an evaluation of the individual the judgment will often be made on the basis of general impressions gained from the more recent days or from hazy recollections of past incidents. To avoid this difficulty, it is recommended that the entire faculty work and plan for the development of a system for securing the anecdotes. Magnuson outlines the following procedure.<sup>12</sup>

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<sup>11</sup> *Ibid.*, p. 387.

<sup>12</sup> Magnuson, et al., *op. cit.*, p. 88.

- a. Obtain the cooperation of the entire faculty.
- b. Decide on procedures for the following matters
  - (1) length of anecdotes
  - (2) number of anecdotes
  - (3) collection of anecdotes
  - (4) use of anecdotes
- c. Prepare forms that can be made readily available and are easy to use. Records of observations may be kept on small cards, one anecdote to a card, or on letter-size sheets with several anecdotes recorded on each. The original record should be made by the teacher.

As this is an observation technique, it is desirable that the anecdote be as objective as possible. Quillen and Hanna enumerate the following as desirable techniques in reporting an anecdote:<sup>13</sup>

- a. Anecdotes, to be valuable, should report what happened as accurately and objectively as an X-ray machine.
- b. The record should be clear and terse.
- c. It should be made promptly so that it is remembered accurately and not colored by subsequent behavior.
- d. Each record should be dated and signed.
- e. The behavior recorded should be significant in the student's development and should show positive as well as negative qualities.
- f. Since it is impossible to make anecdotal records on all behaviors, faculties should agree on what objectives they will study by means of the anecdotal record.
- g. If the observer wants to make an observation or explanation which will make the anecdote more meaningful, it may be added, but it should be separate and apart from the observation.

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<sup>13</sup> Quillen and Hanna, *op. cit.*, pp. 387-389.

### 3. *Time Sampling*

While this might be termed a form of anecdotal recording, “time sampling” does call for advance planning. This observation of an individual over a specified length of time can be made in the classroom, on the grounds, during student assembly, etc. The evidence collected here is related to those types of behavior which do not readily lend themselves to appraisal by paper-and-pencil tests. Magnuson lists some excellent examples of the time interval chart, diagram-chart of movement, and a two-minute classroom sampling.<sup>14</sup>

Magnuson believes that consideration of the following items, among others, would tend to decrease observation errors:<sup>15</sup>

- a. The process of observing should not be limited only to periods when time and opportunity permit. (Lest that time never arrive.)
- b. Plan a set schedule of observations in advance and try to adhere to it.
- c. The schedule should be randomized or systematized in order that each child may be seen under comparable circumstances.
- d. Record data observed during the period of observation or as soon afterward as possible.
- e. In general, the “time sampling” technique is probably one of the best methods to use for reducing observer error.

The use of the “time sampling” technique can be very valuable in teaching the observer the wide variety of activities and behaviors that can be found in an observation period. A recording of actual behavior will avoid the “halo” effect, or lack of it, when observing certain individuals within a class. There will not be the tendency to select certain types of behavior favored by the teachers as being most important.

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<sup>14</sup> Magnuson, *op. cit.*, pp. 94–96.

<sup>15</sup> *Ibid.*, p. 87.

Neither will there be the probability of error creeping in due to depending on memory, as the anecdote is recorded then and there. Finally, and possibly most important, the report will be more objective if the observer is not asked to place any personal interpretations upon the behavior observed and recorded. The interpretation will be determined by each individual reading the report. It is important to call attention to the too frequent tendency of adults to look only at the surface behavior. "Sure, Alfred gets into more fights than anyone else in the class." However, has there been any attempt made to evaluate the causes for this belligerent attitude? Do we know all of the facts? What means can we as educators use to help Alfred through this difficulty? It behooves us to make plans for guidance rather than to make a snap judgment and punish the child for the behavior he has exhibited. Anyone can do that.

#### 4. *Rating Scales*

The rating scale is another instrument for recording the judgments of individual observers. Its correct use calls for quantitative evaluations in regard to the trait being rated. One effective approach is the development of a cooperative rating scale within the group itself. The following kinds of rating scales are in use:

- a. *Numerical Rating Scale.* This scale calls for numerical evaluations ranging from the larger numbers indicating the more positive to the least desirable quantity being expressed by the lower number 1 or 0.
- b. *Graphic Rating Scale.* This scale, indicated on a straight line, is divided into areas as in the numerical scale except that the dividing lines contain descriptive phrases that best describe the varying degrees of the trait possessed by the individual.
- c. *Descriptive Rating Scale.* A statement is made asking

for evaluation of a particular trait as possessed by the individual being rated. This is followed by a number of descriptive phrases graded from the most positive to the less desirable quantity.

It would seem that a combination of the numerical and graphic scales, containing both the numbers and phrases, would be an easier instrument to use, as both the number and the descriptive phrases would give a more positive result to the markings made by the observer.

There are also opportunities in this area of rating for the individual to have the opportunity for making a self-evaluation. Often, this is a very enlightening procedure for the student if he makes an honest effort to determine his position in light of the attributes of the trait he might possess. However, there are limitations to the use of this instrument, as pointed out by Magnuson:<sup>16</sup>

- a. Errors in rating can occur because the observer considers some traits more important than others. Accuracy and persistence can be rated above loyalty, respect for authority, etc.
- b. The “halo” effect can be a limitation. Teachers tend to rate high on character traits those pupils who excel in school work.
- c. The “generosity” error is common. It is a limitation when there is a tendency to give the benefit of the doubt.
- d. Stereotype thinking is a serious limitation—sweeping generalizations, such as, all members of a particular race, religion, or family have the same characteristics.
- e. Lack of clarity of definition is a limitation.
- f. Tendency of some to mark either high or low only. Marking at the extremes only does not give a true evaluation.

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<sup>16</sup> *Ibid.*, pp. 97–124.

### 5. *Check List*

The procedure of marking a check list, also dependent upon observation, is used for the purpose of determining if certain behavior traits, attitudes, personality characteristics, interests, and social attributes exist. This instrument is easier to use than the rating scale, as the procedure can be completed by merely checking the items included. While this procedure is primarily for the use of the teacher, it can also be used by students as an interest indication or a self-evaluation technique. In the latter, the pupil rates himself as to possession of the desired attributes. Magnuson gives examples of instruments used in several California counties and cities as well as others used elsewhere.<sup>17</sup>

It is most difficult, if not impossible, to say what the exact forces are that influence the formation of attitudes. Attitudes vary in importance from person to person. They also vary in intensity from situation to situation. Because behavior is largely determined by the attitudes held, it is logical for the school to endeavor to develop those attitudes in students that will result in the kinds of behavior desired in our democratic life.

The evaluation process will first reveal the areas needing increased emphasis in the school program. As the evaluation program continues, the gathering and weighing of evidence secured will show the extent of progress being made toward the behaviors desired in our society. It is for these reasons that examination of the current attitudes possessed by the child is important. There must be a knowledge of shortcomings before an educational program can exert an influence in the needed areas. The following are suggested instruments or procedures for the evaluation of attitudes:

- a. Attitude scales already in printed form.
- b. Teacher-pupil-made attitude scales. These can be constructed to fit local problems.

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<sup>17</sup> *Ibid.*, Chapter X, pp. 125-136.

- c. Unfinished stories. Asking the child to complete a story by giving a solution to the problem where the story left off. The very nature of the problem calls for a portrayal of an attitude of opinion by the student. Excellent examples and explanations of unfinished, or cut-off stories may be found in a recent publication prepared by the Albany Unified School District.<sup>18</sup>
- d. Appraisal of attitudes through the medium of observed behavior in the various school situations.

In the endeavor to identify the attitude expressed as a possible conformance and also that which is actually possessed by the individual, the measurement of opinion has been found to be one of the best indices to attitudes and opinions. It is important for the student to realize that he does not have to conform to the opinion held by the teacher. When he learns that he will not be censored because of his difference in opinion, the answers will become much more valid and reliable as evaluative evidence.

#### 6. *Autobiographies, Diaries, and School Compositions*

Information expressed by the child in his own words is an important addition to the evaluation data. Considerable authentic material can be secured in an easy and painless manner by the use of the autobiography, diary, and school compositions. This is especially true in the use of the composition periods of "creative writing." Suggested titles can be placed on the board that will often secure very meaningful information.

The autobiography and diary will be more meaningful if the teacher will present an outline of the important facts, periods, and problems that should be included at the time the writing is done. Also, the pupil should be encouraged to enlarge further on these various suggested items in a story form.

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<sup>18</sup>*Explorations in Character Development, A Progress Report.* Albany, California: Albany Unified School District, November, 1953, pp. 26-42.

The factors that were significant in accounting for his present attitudes and behaviors often emerge during this process of enlargement.

The open-question technique is a valuable aid in starting class discussions on subjects that portray inner thought and feelings. Such topics as "Why I don't like nicknames," "The time I was punished for something I didn't do," etc., reflect home, school, and community problems. The responses made by the child reflect attitudes and beliefs shown in his daily living. Often the teacher can learn the reason for John's belligerent attitude, Mary's selfishness, or Joe's cheating in school work if she listens carefully to the responses made to such leading questions.

## 7. *Sociometric Techniques*

Social relationships become evident with the employment of the sociometric procedures. When children are given the opportunity of making choices involving classmates or are asked to match certain described characteristics with members within the class, the results can be quite revealing. The existence and the make-up of the most popular and closely knit group will become evident as well as the status of those who are on the fringe or are totally ignored or rejected by the class.

The Sociogram is one of the most popular of the instruments employed in this area of social relationships. However, it is most important to remember that the information is valid only for the items examined and for the time it was made. Frequently, the position of an individual in a group will change within a short period of time. Ruth Cunningham<sup>19</sup> has listed several instruments that deal with the group and its interrelationships. Among these is the "Social Distance Scale," which gives information similar to the Sociogram.

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<sup>19</sup> Ruth Cunningham and Associates, *Understanding Group Behavior of Boys and Girls*. New York: Bureau of Publications, Teachers College, Columbia University, 1951. 446 pp.



This "Social Distance Scale" permits a mathematical value to be attached to the individual's relationship to the group as well as giving a like score of the individual's opinion of the group. For example, in the process of completing this form, the children are asked to give one of the following opinions, graded by number, of each child in the class:

| SCORE POINT | OPINION   |
|-------------|---|
| 1           | Would like to have him as one of my best friends.                     |
| 2           | Would like to have him in my group but not as a close friend.         |
| 3           | Like to be with him once in a while but not often or for a long time. |
| 4           | Don't mind his being in our room but want nothing to do with him.     |
| 5           | Wish he were not in our room.   |

Mary Jones may well receive a score of 68 in a class of 35 classmates. This would indicate a rather high degree of acceptance by her classmates. On the other hand, Mary's score given to her classmates may well be 116, which would indicate her rejection or disregard for a large portion of the group.

## 8. *Role Playing*

Role-playing, or the sociodrama, not only gives children an opportunity to express their feelings about conflict situations that are an inevitable part of growing up, but it also helps children find more desirable solutions to these emotional problems. Through role-playing a child can see the conflict situation from the other fellow's point of view and thus place himself in "the other fellow's shoes." It is a technique for increasing the sensitivity of children to the role of other people and to their feelings. To some extent it meets Robert Burns' supplication when he said:

*"O wad some Power the giftie gie us*

*To see oursels as ithers see us."*

Verbalizations and exhortations about "correct behavior" have limited value and too great a dependency and emphasis have been placed upon them by adults in authority. Ready-made answers are not "dished out" to children in role-playing. The possible solutions to a problem are found by acting out the situations as the pupils see and feel them, by analyzing why a person acted as he did and by suggesting alternative actions. Placing blame on, or giving punishment to, an individual is not the purpose of the sociodrama.<sup>20</sup>

#### D. SUMMARIZATION, INTERPRETATION, AND USE OF DATA

The evaluation techniques and instruments previously discussed can be of great assistance in determining the progress of an individual toward the educational goals selected by the school. The optimum benefit comes from selecting the correct procedure in each situation. However, both Quillen and Hanna, and Magnuson call attention to the small value of these same techniques and their resultant information if there is a lack of thoughtful analysis, summarization, and use made of the data. For a true evaluation to become possible, all of the evidence gathered must be placed together and a careful integration made. This careful sifting of the evidence causes it to take on greater meaning as regards the pupil being evaluated.

The use of the data does not end with the integration of the evidence secured and used for immediate school purposes. Merely filing the information in the cumulative records of the individual child for future use does not give the teacher an incentive for continuing to gather information regarding behavior.

<sup>20</sup> Some good suggestions on the use of role playing, as well as examples taken from actual use, are included in *Role Playing the Problem Story*, by George and Fannie Shaftel, Intergroup Education Pamphlet No. 5, published by the Commission on Educational Organizations, National Conference of Christians and Jews, 381 Fourth Ave., New York 16.

This material should be constantly used to warrant the time, effort, and expense involved in its gathering. Also, its primary purpose is to give an understanding of his difficulties in order to plan better a program for giving assistance to the child being evaluated. Some suggested uses of the data are the following:

1. Parent-teacher and/or parent-school conferences could profit by the use of the data gathered. The fact that the school has such information as a result of a definitely planned and executed program should give both the parent and the school confidence in the evidence used in the discussion.
2. Referral of the material to the school counselor for the purpose of gaining a better understanding of the individual would be another justifiable reason for the gathering of the data.
3. Teacher-student conferences would provide an excellent opportunity for the teacher to use the observations of others plus any test results secured as a supplement. Counselors also have an unusual opportunity to assist students in using such test results.
4. Teacher-administrator conferences involving students, the information gathered from the various techniques and instruments employed would again give a much clearer picture of the individual discussed and make the planning for his further activities much easier.
5. Round-table or faculty meetings would be an excellent place to bring together all of the information gathered. This would not only aid in helping individual students but would also lead to a clarification of the school program. Both strengths and weaknesses in school procedures would come to light and the needs for change pointed out in the discussion would be more easily remedied.

6. The evaluation data would be of assistance to the various agencies working closely with the school. Discretion should be used in the determination of how much of the information is pertinent. Only that which is related to the particular agency should be disclosed.

While the information should be centrally located for school use, it is most important that the school be judicious in the number of persons to whom it is made available. Also, those having access to this material should be highly professional in their treatment of the data. It is not material for discussion before lay groups except in broad generalities that explain school programs, needs, or objectives. Indiscriminate use can cause considerable damage to the individual and break down the confidence of everyone concerned.

#### E. RESEARCH EVIDENCE PERTAINING TO GROWTH IN MORAL-SPIRITUAL DEVELOPMENT

Those who are working most closely with students in the area of developing moral-spiritual values are conscious of the difficult problem of attempting to measure or evaluate growth in this phase of the school's program. As pointed out in earlier chapters of this Handbook, many of the so-called character traits are referred to as intangibles, and, although they are as important as other school activities, do not lend themselves readily to exact measurement (or evaluation). It is the purpose of this section to present evidence that it is possible to measure the results of teaching and learning in the area of moral-spiritual values.

##### 1. *Hartshorne and May Is the Best-Known Study*

While it is meager, at best, some research evidence does exist to show that it is possible to measure certain character traits and to identify behavior in the area of moral and spiritual education. It is generally conceded that the most comprehensive and authoritative study in this area was the

Character Education Inquiry by Hartshorne and May,<sup>21</sup> which was completed and published more than 25 years ago. It will not be possible here to cite many of their specific findings, but some of their implications should be of interest to all teachers and parents.

Hartshorne and May showed in their investigation that character ratings are more accurate when they are based upon specific aspects of behavior rather than on generalizations. The study showed that students cannot be classified as being either honest or dishonest, as such. In other words, the study proved that there is no such thing as a general trait of honesty. In the investigation, some students, but very few, were found to be scrupulously honest at all times. The large majority of the students, however, were distributed somewhat evenly on a scale between the two extremes of behavior. They noted, for example, that some children were honest in regard to money, personal property, etc., but did not hesitate to cheat in an examination. It is necessary, therefore, in a program of moral and spiritual education, to guard against the common tendency to assume that a child will misbehave in all situations because he has deviated in one or two. Hartshorne and May contended that a child's conduct can be anticipated in a given way only when he is confronted with a situation in which conditions are known and controlled.

## 2. *Attitudes Are Important*

The development of healthy, worth-while attitudes in children should be regarded as one of the most important objectives in a program of moral and spiritual education. One of the best known and widely accepted truisms is the Biblical passage: "As a man thinketh in his heart, so is he." Stated in modern parlance, the passage contends that what we do

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<sup>21</sup> Hugh Hartshorne and Mark A. May, *Studies in Deceit*, (Vol. I of 3 volumes, Character Education Inquiry, *Studies in the Nature of Character*.) New York: The Macmillan Co., 1928, 306 pp.

is usually the result of the attitudes and ideals which are developed in us. Hitler believed that he represented a superior race, and his aim in life was to prove it.

Authorities believe that the best way to develop attitudes is by giving children experiences in which attitudes become meaningful. It follows, therefore, that one of the prime functions of the school (and the home) should be to develop those attitudes which will produce the desired kinds of behavior. Studies have shown that children's early attitudes are brought from home and usually reflect parental attitudes.<sup>22</sup> These attitudes are strengthened, modified, or weakened as a result of their experiences at school and elsewhere. Experimental studies have shown that movies, television, and radio can cause notable shifts in attitudes.<sup>23</sup> Juvenile delinquency records should convince the most skeptical persons of the extent to which children are influenced by such media. The first extensive work in the scientific measurement of attitudes is credited to L. L. Thurstone.<sup>24</sup> His technique involved the collecting of as many statements as possible that would reflect all degrees of belief regarding a specific subject. These were then tested experimentally and arranged on a scale. When administered, students are instructed to check only those statements in the scale with which they agree. Since each statement has a numerical value, the student's score can readily be determined by computing the median values of the statements checked. The Thurstone scales are constructed on the theory that statements of attitudes can be scaled to show deviations of belief ranging from one extreme to the other.

One of the common criticisms of attitude scales, such as Thurstone's, is that they are too easily manipulated by stu-

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<sup>22</sup> Magnuson, et al., *op. cit.*, p. 66.

<sup>23</sup> *Ibid.*, p. 67

<sup>24</sup> L. L. Thurstone and E. J. Chave, *The Measurement of Attitude*. Chicago 37: University of Chicago Press, 1929.

dents. They have values only when they are expressions of attitudes by students that are true or real opinions. Research in this area seems to bear out the common-sense answer that teachers should not accept all verbalized expressions of attitudes at their face value, but should exercise caution in analyzing all attitude test results. They should realize that attitude scales are likely to be valid only when the student has no reason to conceal his honest opinion.<sup>25</sup> One of the best ways of determining whether a student is expressing an honest opinion is to compare what he says with what he does. It has been found that most people modify their behavior (and attitudes) to fit varying situations.

#### F. RECOMMENDATIONS

##### *What a School Can and Should Do in Setting Up an Evaluation Program*

A program of education in moral and spiritual values, as is pointed out earlier in this chapter, must include some plan of evaluation if it hopes to accomplish its purpose. While the development of this program of evaluation should be left to the experts (in larger districts and counties it would be undertaken by the research department), all members of the teaching staff should participate in the project. It is recommended, therefore, that special emphasis be given to such a project as a phase of the in-service training program of the school.

One of the best sources of information on the formulation of an evaluation program is the publication of the California State Department of Education which was prepared specifically to help schools in developing such a program. According to this publication, *Evaluating Pupil Progress*, by Henry W. Magnuson, there are four major steps in the development of a comprehensive evaluation program:

- a. Formulate and classify the objectives of the school's curriculum.

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<sup>25</sup> Magnuson, et al., *op. cit.*, p. 70.

- b. Define the objectives or goals of education in terms of behavior.
- c. Identify situations in which students can be expected to display progress toward the objectives.
- d. Select instruments by which data for appraisal purposes can be obtained.
- e. Collect, interpret and *use* the evaluation data in parent and/or student conference to show progress made and to provide bases for recommendations.

Specific instructions are given in the bulletin on tests that are needed in evaluating pupil behavior. Other phases of the program are given special attention. A copy of the bulletin should be given to each member of the staff to be used as a source book. It is recognized that before further progress can be made in evaluating the outcomes of moral-spiritual education, more work must be done in action research. Teachers are in a position to contribute through their every-day classroom activities.

#### G. CONCLUSION

In conclusion, as a point of emphasis, we must recognize that the evaluation of moral and spiritual values is a difficult undertaking. In thinking of the tremendous scope of this task, one is reminded of the Biblical passage in which Isaiah says:

*Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?—Isaiah 40:12.*

The closing paragraph of the National Elementary Principal's Bulletin, "Spiritual Values in the Elementary School,"<sup>26</sup>

<sup>26</sup> *Spiritual Values in the Elementary School*, p. 250, Twenty-Sixth Yearbook of the Department of Elementary Principals, National Education Association, Washington, D. C., September, 1947.



expresses a point of view important in education:

We have not seen the spirits of children, but we realize that their every act shows something of the values which they have built within. No, we have not seen the spirits of children, but we know that they too come to school, and that the school must meet them worthily.



# APPENDIX

## OFFICE OF THE ATTORNEY GENERAL

State of California

EDMUND G. BROWN

Attorney General

OPINION

of

EDMUND G. BROWN

Attorney General

GEORGE G. GROVER

Deputy Attorney General

No. 54/266

JUNE 10, 1955

The State Board of Education has requested our opinion on the following question:

Is it permissible to read, without comment, excerpts from a recognized version of the Bible in the public schools of California as a part of the school program?

The District Attorney of San Mateo County has requested our opinion on the following question:

May the Gideon Bible be distributed in the public schools of California?

The County Counsel of San Bernardino County has requested our opinion on the following question:

May the governing board of a public school district require that each teacher read a prayer to the class each morning, in the following form: "Almighty God, we acknowledge our dependence upon Thee and we beg Thy blessings upon us, our teachers, our homes and our country"?

Our conclusions may be summarized as follows:

1. The Bible may not be read in public school classes for religious purposes. It may be used for reference, literary, historical, or other non-religious purposes.

2. The Gideon Bible may not be distributed through the public school system.

3. Religious prayers may not be made a part of the curriculum of the public schools.



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